

THE STUDENT WORLD

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"What the world seems to need is an occidentalising of the Orient and an orientalising of the Occident, an exchange of values between West and East, so that men will neither neglect the conquest of nature in the interest of personality nor become the slave of either the conquered nature or the tools of the conquest. Another way of saying the same thing is that the health of civilisation requires both the scientific and the religious strategy of life. Man must learn at the same time to transform and to transcend the natural world. The weaknesses of Western civilisation are due to an excessive interest in material blessings, and the poverty of the Orient is due to a premature acceptance of nature's limitations. Let both the West and the East profit by borrowing from each other."

Reinhold Niebuhr.

As most readers of the "Student World" know, the next meeting of the General Committee of the Federation will take place in India. This decision was arrived at at the last General Committee Meeting, in response to the strong request of the Indian Student Christian Movement. The present number of the "Student World" has been prepared with this meeting in view. Its object is to give not only those who will actually go to India, but the Student Movements themselves all round the world, an opportunity of entering more closely into contact with Indian life, and of getting to know something of the past history of the country, its great heritage of thought and spiritual experience, the situation in which it finds itself to-day, and the vast problems — political, social and above all spiritual — with which

it is confronted. The relation of East and West is one of the most important problems of the day and of the immediate future. It is not merely political or economic or social — it goes down to the very roots of things — our attitude to life as a whole, our sense of values. Shall we, within the next few decades, succeed in so directing our course that the result of the impact of these two great civilisations and traditions — the Eastern and the Western — shall be not discord, but harmony and mutual enrichment, not suspicion and antagonism, but co-operation and confidence ?

These questions, and many others, will be in the minds of some of those who go to India for the big meeting at the end of this year ; let us hope that there may result from it at any rate some small step forward towards finding an answer.

The articles in this number have been collected by the Indian Student Movement in consultation with Federation Headquarters. They represent an attempt to give a true and varied picture of Indian life to-day, and for this purpose writers of very different backgrounds and points of view have been chosen. Naturally, the Federation does not identify itself with any one of these points of view, and accepts no direct responsibility for the opinions expressed. It is felt, however, that taken together the various articles give a stimulating and vivid impression of the great forces and movements which are fashioning and re-moulding Indian life.

The Heritage of India

By P. CHENCHIAH.

I.

Introduction

The heritage of any country is a compound of light and shade, of good and evil — an admixture of deeds that inspire, of heroes that set the heart on fire, of customs that shackle, of ignorance that impedes and of sin that desolates. India is no exception, save in this that the evil in her civilization has been more persistently broadcasted than the good by hasty tourists, interested political agents, and zealous missionaries of the old type. But I am sure that the Delegates of the World's Student Christian Federation who are gathering in India in 1928 would rather desire to get a vision of India in all her beauty and glory, to see her as her own children see, than know the ugliness, sorrows and sin which she shares with other nations. Patriotism casts a magic spell over the past, and weaves out of the materials of history stories that inspire and urge the race to move forwards. To the loving child the mother's face is the most beautiful, let her be ever so plain for the critic. I write of Mother India as her son, and not as her critic.

When Alexander the Great, after conquering the then known world, entered India, he met two types of manhood, characteristic of the Indian civilizations — worthy warriors like Porus, who fought him bravely, and saintly Sadhus, whom his fame failed to impress. Both of these types spring from the bosom of India — one expressing the ideal of power and possession, and the other the ideal of love and renunciation. Other countries have produced kings and saints ; but the peculiar genius of India lies in the exaltation of the Sadhu (ascetic) over the King, the man of renunciation over the man of power. When the Indian saint approached the palace, the Indian King bowed his head in adoration and received his blessing ; and this act symbolized the spiritual values which India holds and treasures.

II.

Religion and Philosophy.

The heritage of India is essentially and predominantly religious. The pursuit of the infinite, the search of the unknown has been the main pre-occupation of India all through the ages. The pageant of India — benevolent rulers, far-famed conquerors, learned pundits, incomparable philosophers, great poets and singers; palaces, palm-shaded villages and populous towns, — all these are in the picture. But in the centre are the Sadhu and the Rishi (seer), the searchers after truth. All Indian arts, crafts and sciences are born of her religion. Indian music is the praise of the gods, Indian painting their portrait gallery, Indian architecture their temples. Amidst a thousand voices, all attractive and charming, India followed the trail of the Brahman, the mystery of God as it emerges in human consciousness and history. Religion is the frame-work and warp of Indian life. India's "Roll of Fame" is her Calendar of Saints.

Let us first briefly review the main scenes in the drama of India's religious history. The curtain lifts in the Rig-Veda Hymns about 1000 B.C., and shows us a pastoral people worshipping the elemental forces of Nature through fire offerings. In the rosy dawn of Indian religion, kindly gods with sympathetic hearts responded to the prayers, granted the petitions, accepted the invitations of her devotees.

The scene changes, and we find great souls wrestling with their thoughts in hermitages in the forests, pursuing with unswerving purpose the elusive mystery of life. As the result of their investigations they announce in the Upanishads (600-200 B. C.) profound truths, which have set their seal on classic Hinduism. They discourse of a God who is "Antharyamin," the dweller in human hearts; of Karma, the laws of the Universe both animate and inanimate; of "Om" the eternal sound, the parent of all creation. These truths, — the indwelling of God, the law of life and the Logos, — were proclaimed to India by her own prophets, long ages before they were perceived by the Jewish followers of Christ.

On the crest of these waves of thought rides the great Buddha (500 B. C.) the "Light of Asia," who propounded the doctrine of "flux," that life is a perpetual stream of sense-impressions,

anticipating the gospel of Bergson in the twentieth century. He denied the existence of "Atman" and "Brahman," but reaffirmed the existence of Karma. In spite of his great negations, he released by his life and example a great stream of love that has fertilized the human heart all over Asia. Born of a royal family, Gautama in truth exchanged one throne for another, — the material for the spiritual, — and with his mendicant's staff he rules over a larger empire of souls than any earthly king in history. He stands as an "Indian Jesus," a supreme lover of mankind who spent himself to enlighten others.

About 200 B. C. there comes another kaleidoscopic change. Two great faiths challenge the homage of India, — the worship of Siva and Vishnu; the one a puritanic faith, with stern ethics and severe discipline renouncing the world as *maya*; the other rejoicing in creation and thrilling with life.

Then came the Age of the Puranas (A. D. 300), which change the theatre of religion from heaven to earth. In the Puranic legends, the gods descend and make this world the scene of their exploits. They intervene to save the world from moral disaster — the triumph of evil.

Then the middle ages (A. D. 700-1300) intervene, giving us the great Acharyas, Sankara, Ramānuja and Madhvacharya, the champions respectively of monism, monotheism and pluralism.

New races and new nations come into India, bringing strange faiths. The Mussulman conqueror brings Islam, and out of the religious warfare between the old and the new creeds, India gains a larger conception of God and a wiser perception of truth. What seemed to be a disastrous conflict proved to be the birth of the great "Bhakti" Movement of the fourteenth and fifteenth centuries A.D., in which the passionate love of God, the utter surrender of the heart, the almost excruciating desire for liberation, reach heights of unparalleled grandeur in spiritual history. Chaitanga in Bengal, Guru Nanak in the Punjab, the Mahrathi saints in the West, and Theygaraja in South India, feed the fires of religion with their devotion and keep it burning bright. They tell us that there are three great things in life — Knowledge, faith, and action, (Jnana, Bhakti and Karma). Of these three, Bhakti is the greatest. In the midst of this vast world of religious experience runs the scheme of "Yoga" (self-discipline). In the midst of rigid social customs and bewildering mythologies, the Yogis pursued the pathway of the spirit. The Yogis of India are not merely wonder-workers and miracle-mongers. They are the torch-bearers of the eternal truth, spokesmen of the spirit.

Such is the religious heritage of India, in the barest outline. Perhaps the genius of Hindu religion can be better understood by now considering some of its characteristic features in actual working, rather than by a study of its history.

(1) Pre-eminently the distinctive feature of Hinduism is the abiding sense of the reality of the unknown. The mystery and the magic of the East, the romance of its history, the enchantment and the spell of Indian art, all arise from this central fact. The "lure of the invisible" has been the prime motive of Indian religion and art. It is the original endowment of Indian race-consciousness. The great battle between Hinduism and Buddhism was fought around this cherished conviction. Buddhism, which denied the Brahman (the Indian name for the mystery of life) conquered Hinduism for a time by the power of its philosophy and by the beauty of its ethics. But after having lost everything Hinduism won back India from Buddhism, because the heart of India yearned for the unknown God.

(2) Another great feature of Hinduism is its toleration. No country in the world can boast of such an unsullied history of religious toleration as India. India never imposed religious convictions on others by force, never killed others in the name of truth and love, never persecuted in the interests of religion. Lapses, no doubt, there were, but on the whole the history of religion in India is unmarred by persecutions. Not only is the Indian religion tolerant of heresies within its borders, but it is also generous and hospitable to alien faiths. The Parsee and the Syrian, fleeing from persecution in their native lands, found in India their haven of refuge. The largest Christian Community in India is under a Hindu ruler. The pogrom, the stake and the thumbscrew are alien to Indian genius.

(3) Another trait born out of deep intimacy with the mystery of life is the goodwill of Hinduism towards all creation. The essence of Hinduism is best expressed in the words of Coleridge : "He prayeth best who loveth best, All things both great and small." The religious mythology of India is shot through and through with this tender love for all manifestations of God. In the psalms of the Indian saints (unlike those of the Old Testament) there is never a hint of anger nor a desire for revenge.

The philosophy of India is worthy of comparison with the deepest thought of ancient Greece or Modern Europe. The two recent volumes by Professor Radhakrishnan entitled "Indian Philosophy" have revealed to a wide circle of readers its range,

variety, daring and earnestness. There are six systems of philosophy in India, — the Upanishads, the Mimamsa, the Nyaya, the Vyseshika, the Sankhya and the Yoga ; a fact which indicates the freedom of thought permitted in philosophic speculation.

III.

Literature and Art.

(a) Literature :

The religious and philosophic literature of India forms a continuous and ever-widening stream of religious thought and reflection. The Vedas, the Upanishads, the Sutras, the Puranas, the Bhakti and Sakti Literature, the Siva and Vishnu Agamas, the hymnology of the Northern and Southern saints — all constitute a literary tradition unique in religious history. The Bhagavat Gita, often called “ the Bible of India ” is a remarkable attempt to gather and reconcile the various tendencies of Hindu religion into a consistent philosophy.

The secular literature of India is no less notable and the last century has made available in western tongues (partly through the labours of western scholars) a literature so wide that it would take a life-time to master it. And what is translated is but a portion of what exists both in Sanskrit and in the vernaculars ; and what exists is but a fragment of what has been written in the past. The Ramayana and Mahabharata are master-pieces of epic literature, embodying the customs, ethics and the practical wisdom of the race, and are India's portrait gallery of heroes. Didactic poetry, both in the Sanskrit and in the Vernaculars, is also highly developed.

Indian drama also has a memorable history. Bhasa, Kalidasa, Bhavabhuti, are the classic exponents of this branch. Kalidasa's “ Sakuntala ” ranks among the best dramas of the world. The lyric too is not neglected ; Kalidasa's “ Meghaduta ”, Bhartrihari's, “ Sringarasathaka ” and Jayadeva's “ Gitagovinda ” mark the art at its height.

In the realm of law the Institutes of Manu and Yajnavalkya codify the common law of India, and are worthy to be placed alongside the Justinian Code.

The Indian system of medicine (the Ayurvedic), though defective in operations which require the use of scientific instruments, is rich in the curative department. Surgery is primitive, but medicine is highly developed.

(b) Art :

Upon Indian Art — in itself an extensive field — it is only possible just to touch. Indian arts — architecture, sculpture, painting, music, and dance — all arise out of Indian religion¹ and are grouped around the temples. The intimate relation of art with religion is a characteristic of India. Though unlike western art in motive, technique and execution, they are highly scientific. Indian Art is communal, and expresses the sentiments and the views of the age, and not of individual genius as in the case of the western. It is suggestive and introspective, anxious to catch the mood and meaning of things rather than to photograph the face and features. Indian Art is always a language employing symbols and its significance is interpreted only by tradition and convention. The Stupa (the memorial dome), the Chaitya (the worshipping hall), the Vihara (monastery), and the rock-cut cave temples, are the special legacy of the Buddhist period. The Sikhara, the Gopura, and the ornate temple are India's great heritage from Dravidian art, and among these the temples of Tanjore and Madura are grand monuments of devotion and piety. The Mussulman gave us the Minaret, the Mosque and the Palace, those white dreams in marble of which the Taj Mahal at Agra is an immortal expression.

Along with temple architecture goes Indian sculpture and painting. The figures and the history of gods and the life of the saints are carved elaborately on stone and wood in every temple ; indeed the walls of the temples are the pages on which the paintings of India are sketched. Space forbids us to speak at length of the marvellous bronzes of India and the exquisite ivory and wood-carving.

A word may be said on Indian music and dance, two branches of Indian Art yet awaiting interpretation to the west. An attempt had been made in the " Heritage of India " series¹ to give a connected account of the development of Indian music. The Indians are a musical race, and naturally both music and dance have been very extensively cultivated. The dominant factor in Indian music is melody and rhythm. The chief feature of the Indian dance is grace and expressiveness. It is speech in pose and posture, and poetry in motion.

The artistic heritage of India is a triple blend of the Aryan, Dravidian and Mohammedan legacies, and forms a worthy

¹ " Indian Painting " by H. A. Popley.

complement to its literature as an interpretation through speech and symbol of the deepest factors in the Indian national consciousness.

IV.

Domestic and Social Life.

The worth and value of a civilization is rightly measured by the place it gives to Woman in its social economy, and the type of family life it builds up. In theory at least, the place of woman in Indian life is very high. She suffers from no spiritual, social or legal disqualifications. There never was any "Salic Law" in India. Indian history is remarkable for the number of queens that existed in its past. The Indian law did not impose any property disqualifications on account of sex. Within the household, no religious ceremony can take place without the mother's presence and co-operation. Reverence to the mother is a deep and ineradicable trait of Indian character. The wife is known as "Grihalakshmi", (goddess of the house) and "Sahadkarmini" (co-partner in religion). Ideals of chastity are nourished by the historic examples of Sita who followed her lord Rama in all his wanderings, and of Savitri, who followed her husband beyond the portals of death and brought him from the land of shades back to life.

It is not claimed that Indian life in practice always comes up to this ideal. Early marriages and enforced widowhood are blots on the otherwise beautiful picture. But is not the attitude of man to woman all over the world and all through history a curious and incongruous blend of high ideals and low achievements?

Three institutions characteristic of the social genius of India deserve special mention, — the "ashram" ideal, the joint family system, and the village constitution.

The "Ashram" plan, which was extensively followed in the past, divides the life of the Hindu into four ages — (1) Brahmacharya (student life); (2) Grihastha (the life of a citizen); (3) Vanaprastha (where the husband and wife, after the children have taken on themselves the family responsibility, devote themselves to religious meditation); (4) Sanyasa (the thorough surrender to God after severing all earthly ties).

The joint-family system is another institution which exemplifies the Indian ideal of mutual help. Under that system wages are not measured by work, and the vigorous application

of economic laws is tempered by moral and spiritual considerations. The Indian village is the pride of the Indian social polity. It displays a happy mean between unrestricted individualism and enervating communalism. Two features of the Indian village system which have anticipated the new social order that is being planned throughout the world, are an ample provision for communal property, and insistence on every member of society doing some productive work for which he is paid in kind and not in money. To-day there is increasing readiness to recognise that the key to the regeneration of India is the reconstruction of the Indian village on the ancient model.

V.

The soul of Indian culture and civilization is the desire to synthesise the variety of life in the unity of the spirit. The meaning of Indian history in the light of eternal purpose is to realise this unity in the bewildering context of opposing creeds and cultures. It is the conviction of the Christian young men of India that in Him who stands between the East and the West gathering both to His great heart the world will find its destiny. Three great religions were born in India, Hinduism, Buddhism and Jainism. Two great religions have come to her — Islam and Christianity. To-day the races of the world, East and West, are meeting within her confines. May it not be that God is bringing about this conjunction of races and religions in order that India may see in Jesus the unity she has been striving after? India welcomes the Federation Delegates this year from all parts of the world, in the hope and prayer that they may see a new vision of Jesus, (Jesus the centre of the races and religions of the world) as the consummation and climax of the world life, and that having seen this vision they may march forth as an international band of Crusaders, for the redemption of the old world and the inauguration of the New Kingdom of God.

Deutsche Zusammenfassung

I. Einführung.

Der geistige Gehalt eines jeden Landes birgt Licht und Schatten, Höhen und Tiefen in sich, so auch Indien. Allerdings haben die dunklen Seiten dieses Landes mehr Verbreitung unter den anderen Völkern gefunden. Ich bin aber fest davon überzeugt, dass die Vertreter des Christlichen Studenten-Weltbundes, die 1928 in Indien zusammenkommen werden, Indien lieber in seiner Schönheit sehen wollen; nicht mit den Augen eines strengen Kritikers sondern denen eines liebenden Kindes.

Zwei Ideale haben seit altersher in Indien ihre Verkörperung gefunden, das des Kriegers und das des Heiligen, des Sadhu, eines von ihnen Macht und Besitz verkörpernd, das andere Liebe und Entsagung. Aber — und dies ist besonders typisch für Indien, Sadhu, der Asket ist über den König erhoben worden!

II. Philosophie und Religion.

Der wesentlichste geistige Gehalt Indiens liegt in der Religion. Das Forschen nach dem Unendlichen, das Suchen nach dem Unbekannten ist durch die Jahrhunderte hindurch das Wichtigste für den Inder gewesen. Alle indischen Künste sind aus der Religion hervorgegangen und haben ihren Stempel durch sie bekommen. Religion ist das Herz und Hirn des indischen Lebens.

Im Nachstehenden möchten wir kurz eine geschichtliche Uebersicht über die verschiedenen religiösen Einflüsse, die am Werk waren, geben. 1000 v. Chr. erzählen die Rig Veda von einem einfachen Hirtenvolk, das in kindlicher Form durch Opferfeuer seine gütigen Götter verehrte. Bald aber erwacht ein Fragen nach den tiefsten Geheimnissen des Lebens, ein Wunsch nach Einsamkeit und Einsiedlerei, um in der Stille über diese Dinge zu grübeln. Das Ergebnis dieses Nachsinnens finden wir in den Upanishads (600-200 v. Chr.), deren tiefe Wahrheiten der Kernpunkt des klassischen Hinduismus sind. Gott „Arytharyamin“ seinen Wohnsitz in den Herzen der Menschen nehmend! Die tiefen Gesetze des Universum und des Logos werden in Indien lange vor Christus gelehrt.

Blüte dieser Bewegung ist Buddha, (-500 v. Chr.) „das Licht Asiens“, der die Lehre vom „Fluss“ des Lebens verkündete. Er leugnete „Atman“ und „Brahman“, aber befestigte den Glauben an Karma. Trotz der vielen Verneinungen seiner Lehre hat er durch sein Leben und Vorbild die Kraft der Liebe bewiesen und dadurch die Herzen in ganz Asien gewonnen. Aus königlicher Familie stammend, hat er die irdischen Güter für die geistigen hingegeben, und mit seinem Bettlerstab herrschte er über mehr Seelen, als je ein irdischer König. Er ist der „indische Jesus“, der die Menschheit mehr liebte als sich.

Um 200 v. Chr. tritt durch die Verehrung Sivas, dem Glauben an die Reinheit und Vishnu, der Bejahung des Lebens eine grosse Veränderung ein. Um 300 n. Chr. in den Legenden d. Puranas hören wir dann später von „vermenslichten“ Göttern, die diese Erde zu ihrer Bühne gemacht haben. Im Mittelalter (700-1300 n. Chr.) predigen Acharyas, Sankara, Ramanuja und Machvacharja Monismus, Monotheismus und Pluralismus.

Fremde Völker und Rassen kommen nach Indien, unter ihnen die Muselmänner, die den Islam mit sich bringen. Aus den Religionskämpfen, die zwischen altem und neuem Glauben entbrennen, gewinnt Indien eine reifere Auffassung von Gott und eine vertiefte Anschauung über die Wahrheit. Aus einem scheinbar unüberbrückbarem Konflikt heraus entwickelt sich die grosse Bhakti Bewegung, des 14. u. 15. Jhrhds. n. Ch. Die in dieser Bewegung zum Ausdruck kommende leidenschaftliche Sehnsucht nach der Liebe Gottes, die gänzliche Ergebung des Herzens und der peinigende Wunsch nach Erlösung steigern sich zu einer unerhöhten Höhe, wie sie in der Religionsgeschichte wohl nie vorher vorhanden war. Inmitten einer Menschheit, die einerseits durch strenge soziale

Regeln gebunden, andererseits in einer verwirrenden Mythologie verkettet war, ertönt der Schrei „Yoga“, das ist die Forderung nach „Selbstdisziplin“ und Geistigkeit.

Dies ist in rohen Zügen das religiöse Erbe Indiens. Wir wollen jetzt zur besseren Verständigung des Hinduismus einige besonders charakteristische Wesenszüge zeigen, u. wie sie sich allmählich entwickelt haben.

1) Eine der hervorragendsten Eigentümlichkeiten des Hinduismus ist der ihm innewohnende Glaube an das Vorhandensein des „Unbekannten.“ Die Mystik und Magik des Ostens, die Romantik seiner Geschichte, die Uebersteigerung und der Zauber indischer Kunst entspringen alle diesem Glauben.

Der Buddhismus, der Brahman (d.i. die Mystik des Lebens) verneint, besiegte durch seine Philosophie und die Schönheit seiner Ethik für eine zeitlang den Hinduismus, aber weil die Seele Indiens nach dem unbekannten Gott schrie, konnte dieser Sieg nicht von Dauer bleiben.

2) Eine andere Eigenschaft des Hinduismus ist seine grosse Duldsamkeit; wir finden in der Religionsgeschichte Indiens kaum irgendwelche Verfolgungen; im Gegenteil, Indien bietet Völkern anderer Religionen die um ihres Glaubens willen verstossen sind, grossmütigste Gastfreundschaft.

3) Aus seinem Glauben, der tief eingewurzelt ist in das wunderbare Geheimnis des Lebens, entspringt dem Hindu eine Güte zu aller Kreatur. Auch in seiner Mythologie stossen wir immer wieder auf diese grosse Liebe gegenüber allen Geschöpfen Gottes.

Literatur und Kunst.

a) Literatur :

Durch die religiöse und philosophische Literatur Indiens fliesst ein fortdauernder und ewig anschwellender Strom religiöser Gedanken und Betrachtungen. In den Bhagavat Gita, „die Bibel Indiens“ genannt, ist in wunderbarer Weise der Versuch gemacht worden, die verschiedenen Tendenzen des Hinduismus zu sammeln und sie in einer einheitlichen Philosophie zusammenzufassen. Andere Werke, wie die Orda, Upanishads, Puranas, Bhakti, Siva, etc. können hier nur genannt werden.

Die weltliche Literatur Indiens ist nicht weniger blühend. Man hat durch Uebersetzungen angefangen, die Schätze der indischen Literatur den westlichen Völkern zugänglich zu machen, aber was in dieser Hinsicht geschehen ist, ist so gering im Vergleich zu den noch unerschlossenen Werken. Meisterstücke der epischen Kunst sind die Ramayana und Mahabharata. Auch Drama und Lyrik finden ihren Platz in der indischen Literatur.

In den Gesetzen Manus und Yajnavalkya ist das allgemeine Recht Indiens kodifiziert, das eine Gegenüberstellung mit dem Justinianischen Kode aufnehmen kann.

b) Kunst :

Die Indische Kunst — dieses in sich selbst ungeheure Gebiet — können wir nur ganz kurz streifen. Ihre starke Beeinflussung durch die Religion haben wir schon erwähnt. Sie ist nicht, wie in westlichen Ländern der Ausdruck eines Individualismus, sondern der eines ganzen Volkes,

eines Zeitalters. Die Kunst gibt die Dinge nicht naturgetreu wieder, sondern erfasst sie stimmungsmässig und bedient sich bei der Gestaltung oft der Symbole. Ein Gang durch die Tempel Indiens zeigt am besten die Entwicklung der Architektur, Skulptur und Malerei.

Die Inder sind ein musikalisches Volk, Tanz und Musik sind ausserordentlich gepflegt. Die Hauptelemente in indischer Musik sind Melodie und Rythmus, im Tanz Grazie und Ausdruck.

Gesellschaft und Familienleben.

Der Wert einer Zivilisation wird nicht zu Unrecht danach beurteilt, welche Stellung der Frau in der Gesellschaftsordnung gegeben wird und wie das Familienleben entwickelt ist. Die Stellung der Frau ist in Indien, wenigstens der Theorie nach, sehr hoch. Sie ist in geistiger, sozialer und gesetzlicher Beziehung nicht etwa entmündigt. Innerhalb der Familie kann keine religiöse Zeremonie vor sich gehen ohne Gegenwart der Mutter. Die Frau ist „Grihalakshmi“, d.h. Göttin des Hauses. Die Legende von Savitri erzählt von der Liebe und dem Mut dieser Frau, die ihrem Gatten ins Reich der Schatten und des Todes gefolgt ist, um ihn zurück ins Leben zu holen.

In der Praxis erreicht das indische Leben nicht immer sein Ideal. Kinderheiraten und erzwungenes Witwentum sind Flecke auf diesem so schönen Bild. Aber ist nicht überall in der Welt und zu jeder Zeit die Haltung des Mannes zur Frau ein eigenartiges und nicht zu verstehendes Gemisch von hohen Idealen und einer allzu kümmerlichen Verwirklichung dieser Ideale gewesen.

Von drei Dingen, die typisch für die soziale Einstellung Indiens sind, müssen wir noch sprechen, diese sind das „Ashram“ Ideal, das vereinigte Familiensystem und die Dorf-Verfassung.

Das „Ashram“ Ideal, das in der Vergangenheit besonders häufige Verwirklichung fand, teilt das Leben der Hindu in vier Abschnitte: Das Leben der Ausbildung, des Studenten; das Leben des Bürgers; „Vanaprastha“, eine Zeit religiöser Betrachtung, der sich die Eheleute widmen, nachdem die Kinder selbständig geworden sind; „Sanyasa“, ein Leben, das ganz Gott gewidmet ist, in dem alle irdischen Bande gelöst sind.

In dem vereinigten Familiensystem findet das indische Ideal der gegenseitigen Hilfe seinen Ausdruck. Moral regelt die oekonomischen Gesetze. Aber der ganz besondere Stolz der indischen Sozialpolitik ist das indische Dorf-System. Es ist eine wundervolle Lösung von unbegrenztem Individualismus einerseits und kraftlosem Kommunalismus andererseits. Heute weiss man, dass der Schlüssel zu Indiens Neubelebung einzig und allein in der Wiederbelebung des alten indischen Dorf-Ideales liegt.

Die Seele indischer Kultur und Zivilisation drückt sich aus in dem Wunsch, die Mannigfaltigkeit des Lebens in der Einheit des Geistes zusammenzufassen. Die Bedeutung der indischen Geschichte im Lichte eines ewigen Zweckes ist der Versuch, diese Einheit zu verwirklichen innerhalb der sich widerstreitenden Kulturen und Religionen. Es ist der feste Glaube der jungen Christen in Indien, dass Er, der zwischen Westen und Osten steht, diese beiden Welten vereinigen kann. Drei grosse Religionen haben in Indien ihren Ursprung: Hinduismus, Buddhismus und Jainismus. Zwei grosse Religionen haben dort Einlass gefunden — Islam und Christentum. Zwei grosse Rassen treffen sich

heute innerhalb ihrer Grenzen. Hat Gott nicht vielleicht gerade deshalb diese Vielheit der Rassen und Religionen nach Indien kommen lassen, damit Indien inmitten dieser Vielheit die Einheit in Jesus finden möge, nach der es so lange gesucht hat. Indien heisst die Abgeordneten des Weltbundes aus allen Teilen der Welt in diesem Jahr willkommen in der Hoffnung und dem Gebet, dass sie Jesum in einem neuen Licht sehen mögen (Jesus den Mittelpunkt der Rassen und Religionen der Welt), in dem sich das Leben der Welt konzentriert und verkörpert, und dass sie nach dieser neuen Offenbarung hinausziehen als eine internationale Kreuzfahrerschaar, die für die Vernichtung der alten Welt und die Aufrichtung des neuen Königreiches Gottes kämpfen wollen.

Résumé français.

I. L'Inde, comme tout autre pays, a recueilli un héritage où se mêlent l'ombre et la lumière, le bien et le mal, les faits ou les héros qui inspirent l'enthousiasme, les coutumes ou les ignorances qui entravent le progrès, et le péché qui ravage. Mais on semble, à l'étranger, s'être appliqué, par légèreté, intérêt ou maladresse, à faire connaître les vices plutôt que les bienfaits de sa civilisation. Les délégués de la Fédération, au contraire, désirent certainement avoir de l'Inde une vision de beauté et de gloire, celle qu'en ont ses propres enfants. Nous en parlerons donc, non en critique, mais en fils qui parle de sa mère.

Deux types caractéristiques personnifiaient déjà la civilisation hindoue au temps où Alexandre le Grand pénétra dans l'Inde : le guerrier, idéal de puissance et de possession, le Sadhu (l'ascète) idéal d'amour et de renoncement. Quand l'ascète s'approchait du palais, le roi hindou inclinait la tête et lui demandait sa bénédiction : acte symbolique des valeurs spirituelles de l'Inde.

II. L'héritage de l'Inde est essentiellement religieux. La poursuite de l'infini et la recherche de l'inconnu ont été, à travers les siècles, la préoccupation dominante. Tous les arts hindous, nés de la religion, n'ont vécu que pour la glorifier. Elle est la base même de la vie hindoue.

(Après un exposé substantiel de l'Histoire des religions dans l'Inde, impossible à résumer en quelques lignes, M. Chenchiah ajoute :)

Mieux encore que l'étude de son histoire, l'exposé de quelques caractères essentiels de la religion hindoue feront comprendre son génie :

1) Le sentiment de la réalité de l'inconnu et l'attrait de l'invisible sont les éléments caractéristiques de l'Indouisme : cause principale des conflits entre l'Indouisme et le Bouddhisme ; celui-ci triompha, à un moment donné, par le pouvoir de sa philosophie et la beauté de sa morale ; son triomphe fut passager.

2) Autre trait caractéristique : la tolérance, tolérance pour les hérésies à l'intérieur ; accueil hospitalier aux étrangers qui, victimes de persécutions religieuses, viennent chercher refuge. Le pogrom, le bûcher et les menottes répugnent au génie hindou.

3) Tout pénétré du sentiment des mystères de la vie, l'Indouisme étend son amour à toutes les créatures de Dieu. Dans les Psaumes des Saints hindous, aucune allusion à la colère ou à la vengeance.

La pensée philosophique de l'Inde peut se mesurer avec celle de la

Grèce antique et de l'Europe moderne. On peut s'en rendre compte en lisant le livre du Prof. Radhakrishnan sur « La Philosophie hindoue ». Celle-ci ne renferme pas moins de six systèmes différents.

III a) La littérature religieuse et philosophique de l'Inde (Vedas, Upanishads, Sûtras, Purânas, etc.) forme un ensemble d'une richesse unique dans l'histoire des religions.

La littérature profane n'est pas moins remarquable ; une vie entière ne suffirait pas pour étudier ce qui en a été traduit en langues étrangères occidentales, partie infime de ce qui a été écrit. Le Kamayana et le Mahâbhârata sont des chefs-d'œuvre épiques. Kalidasa se classe parmi les meilleurs poètes dramatiques et lyriques du monde. Dans le domaine de la législation, les « Institutes » de Manu et Yajnavalkya sont dignes de prendre place à côté de celles de Justinien.

Aux Indes la chirurgie est encore rudimentaire, mais la médecine est florissante.

b) Tous les arts hindous sont issus de la religion et se groupent autour du temple. L'art hindou n'est pas individualiste et exprime plutôt les idées et les sentiments d'une époque que ceux d'un génie particulier comme c'est souvent le cas en Occident. Il est symbolique et sa signification ne s'interprète qu'à l'aide de la tradition et d'une certaine convention. Les temples de l'art bouddhique, dravidien et musulman, fournissent les plus beaux spécimens de l'architecture de la sculpture et de la peinture hindoues.

Les arts hindous les moins connus des Occidentaux sont la musique, caractérisée par son rythme et sa mélodie, et la danse, particulièrement gracieuse et expressive.

Le patrimoine artistique de l'Inde (héritage des Aryens, des Dravidiens et des Musulmans) complète dignement ses richesses littéraires.

IV. La place de la femme dans la vie sociale et le caractère de la vie familiale sont la pierre de touche d'une civilisation. Théoriquement, la femme ne souffre aux Indes d'aucune infériorité spirituelle, sociale ou légale. Les reines y ont été nombreuses. Aucune cérémonie religieuse n'a lieu dans la famille sans la présence et la participation de la mère ; l'épouse est la « déesse de la maison » et « l'associée en religion ». Toutefois, aux Indes comme ailleurs, la pratique n'est pas toujours à la hauteur de l'idéal. Les mariages prématurés et le veuvage obligatoire des femmes, forment deux ombres au tableau par ailleurs si riant de la vie domestique.

Trois institutions sociales caractéristiques du génie de l'Inde :

1. Le système « Ashram » divisant la vie de l'Indou en quatre âges : a) vie de l'étudiant ; b) vie du citoyen ; c) les enfants élevés, les époux se consacrent à la méditation religieuse ; d) détaché des liens terrestres, l'homme se donne entièrement à Dieu.

2. Le système familial, où on reconnaît l'idéal hindou de solidarité : les salaires n'ont pas pour base la somme de travail et la rigueur des lois économiques est tempérée par des considérations morales et spirituelles.

3. L'ancienne constitution villageoise, orgueil de la législation hindoue, heureux compromis entre l'individualisme absolu et le communisme, anticipant sur notre époque, où on s'efforce dans le monde entier d'établir un nouvel ordre social. Voici les traits principaux du système : communauté de certains biens et obligations pour chaque membre de la société de fournir

une certaine somme de travail pour laquelle il est payé en nature. On tend de plus en plus à voir dans le retour à ce système la clef de la régénération de l'Inde.

Le désir de synthétiser par l'unité spirituelle les manifestations diverses de la vie forme l'âme même de la culture et de la civilisation de l'Inde. Toute son histoire témoigne de l'effort vers cette unité au milieu des conflits de croyances et de civilisations hostiles. La jeunesse hindoue est convaincue qu'en Celui qui appelle à Lui l'Orient et l'Occident, le monde trouvera sa voie. L'Inde, berceau de trois grandes religions, Indouisme, Bouddhisme, Jaïnisme, en a accueilli deux autres ; Islamisme et Christianisme. Aujourd'hui les races diverses d'Orient et d'Occident se rencontrent sur son territoire. Dieu n'a-t-il point voulu cette rencontre de races et de religions pour permettre à l'Inde de reconnaître en Jésus l'unité à laquelle elle a toujours aspiré ? L'Inde, accueillant les délégués de la Fédération Universelle priera pour qu'emportant de Jésus une vision nouvelle, (Jésus centre des races et des religions du monde) ils repartent, armée internationale de Croisés, lutter pour la rédemption du vieux monde et pour l'établissement du nouveau Royaume de Dieu.

India in 1928

By K.T. PAUL.

As Young India enters the Year of Grace 1928 where does it find itself? What are the things which arrest its first attention? What are its deepest perplexities, its most inspiring hopes? What things draw it out into action, sacrifice and service? Such are perhaps the questions in the mind of those who have asked me to write on this topic. And as Young India is a highly complex entity, any survey of it has to be fairly comprehensive in its scope.

The Statutory Commission.

One topic engrosses the attention of all India for the moment, — to judge from what fills, not columns but pages, day after day, of the Indian-edited papers. The India Act of 1919 provided that a Commission should be appointed by Parliament in ten years to enquire into the working of the Reforms, with a view to a further advance in that progressive realisation of responsible government, which was declared by His Majesty's Government to be its definite policy for India. The tide in favour of India was indeed surging high when this provision was implemented in the India Act. Sir Edwin Montagu told me, one of those days, at lunch time in the National Liberal Club, that the general talk in the Commons Lobby was that the Commission would be appointed in five years. But the Fates conspired that Indian stock should go down rapidly in London in the next twenty-four months. The causes are written indelibly, in blood and fire, in the history of those times. We cannot recount them here. The fact need only be stated that from 1923 the spokesmen of India have persistently declared that the Reforms were unworkable, and with the same voice urged the immediate appointment of a Round Table Conference of all parties to consider a better arrangement. The Government at Whitehall, year after year with equal persistence, has maintained that it will be time enough to appoint the Commission when the Reforms

are worked. There was of course more in it on both sides than these formulae would on the surface indicate. The inwardness of the tug-of-war was not the same at each spurt at the rope. The varying fortunes of the political parties in Britain determined the significance on the one side. The chequered history of India during this most eventful decade settled the content of India's mind for the time being. Varied though the inward significance was, the main difference of issues was the same. Many British statesmen were becoming more and more convinced that the Reforms had gone too far rather than otherwise, in certain directions; that the new stimuli had provoked certain unexpected developments, like the inter-communal jealousies, whose tenor had to be watched; and that therefore the appointment of the Commission should be delayed as long as it was legally permissible to do. At least, so India gauged the attitude of even the friendliest folk on the other side of the water.

Why India Opposes the Commission.

As for the present Indian attitude, certain things must be stated fully. In the first place let it be realised, for it is no small matter, that this settled attitude of the British Cabinet was suddenly changed, without any apparent provocation. It was strongly suspected throughout India that the only reason for it was the desire that the Commission should be appointed by the Conservative Government while it was still in office. The approaching general elections in Britain were apparently more to the point than any arguments ranged by anyone on behalf of India for five long years!

Next, let it be realised that the Commission so appointed does not include a single Indian. The gravity of this procedure will be clear without any comments. But it was not without aggravating circumstances. About a year before the appointment certain of the Anglo-Indian papers made a suggestion that the Commission whenever it should be appointed should be free of all Indians and even of anyone who has hitherto had anything to do with India. This attitude of extreme caution and conservatism was immediately fastened on by Indian publicists, led by no less a person than Sir Tej Bahadur Sapru, and made the subject of earnest debate for many months. British statesmen in this way got ample opportunity to learn that any such procedure would

be resented with the most fixed determination by India. Nevertheless when the announcement was finally made, it was precisely what had been advocated by the Anglo-Indian press of India. Was that an "inspired" suggestion meant to ascertain public opinion? If so, there was little avail in the discussion that ensued and the tormentors might have at least saved India twelve months of preliminary agony. Was it a *bona fide* suggestion, accepted by Government? If so, the view of one small (and after all, foreign) section of the public was given greater weight than the views of practically all other sections of the vast public of India!

Arguments That do not Convince.

It is said that it would have been impossible to appoint Indians who would be acceptable universally in India. This may be true in a sense. But if so, it is equally true in regard to any Commission at any time in the last 20 years or in the next 50 years. To observe this principle will be to leave Indians out of all Commissions whatever. It is amusing that an argument such as this could be presented with any seriousness to a British House of Parliament!

The really serious argument is based on the fact that the composition of the Commission is in strict accord with the letter of the Statute. It was to be a Commission of Parliament, and so it is. But was it ever understood that it was to be *exclusively* Parliamentary in its composition? There is no exclusive limitation in the Statute. Judging from the atmosphere in which the Act was passed, that could not possibly have been the intention of the Legislature which placed the provision in the Statute Book.

To-day the atmosphere is so far changed in England that reliance is openly placed on the Preamble of the Act, wherein it was virtually laid down that the British Parliament was to be for ever the arbiter of India's destiny. It is true that while the India Act was at the time welcomed by all parties in India, there was the widest dissatisfaction at the statement in the Preamble. Whatever the fact may be, there was no call to lay it down as a high principle, in a Statute which was deliberately intended to become the *Magna Charta* of India. It invited argument: the acceptance of it undoubtedly implied a perpetual acceptance of a kind of relationship between two peoples which is obviously impossible to a people of ancient culture and status, who (by the way) have never accepted the equity of any claims of "conquest." Accordingly even those who accepted the India

Act with warm and sincere gratitude made an open reservation as regards the implications of its Preamble. In fact the most tactless thing that any Government can do to justify any of its administrative acts is to refer to the Preamble to the India Act.

The result to-day is that all over India there is the most deep-seated resentment of what is considered a deliberate insult to the nation. Most of the public organisations in the country, Swaraj and Liberal, Hindu and Moslem, have voted to boycott the Commission. Even among those who have not declared in favour of boycott, there is no acceptance of the Commission. Any difference of view as to boycott is based on expediency as to political methods of opposition. Surely there must be something extraordinary in a situation which unites together Sir P. Sivaswamy Iyer and Mr. S. Srinivasa Iyengar, Sir Abdul Rahim with Mr. Jinnah. At the moment of writing this (February, 1928) all India is preparing for a national *Hartal* as a gesture to reinforce the spoken protests.

From Warm Confidence to Cold Distrust.

I have set out what I believe are the feelings in the minds of even the most considerate Indians. Their suspicions may be wrong : the arguments built on such suspicions may be fallacious. The entire tissue of the boycott propaganda, spread as it is over the whole country, may prove unjustifiable to impartial judges who examine the pros and cons of the Commission affair. However that may be, the stubborn fact remains that the mutual relationship between the two peoples — British and Indian — is to-day of the least desirable tenor. The tragedy is all the more pathetic when we recall that when the India Act was being hammered out, the relationship was one of genuine mutual respect and confidence. To-day, while the bitter anger and even hatred which arose subsequent to the Act have really vanished, the relationship cannot be described as anything other than one of cold and distant mistrust.

National sentiments, like personal feelings, are determined not by the head but by the heart. When the idea behind the India Act was conceived, there was a real genius in the India Office, Edwin Montagu : and he had been apprenticed under none other than John Morley in the matter of administering a great Oriental people. He started with a solemn declaration of high purpose, and straightway began a series of the most unusual acts, to signify that the good will declared was no empty sentiment,

but a real intention to welcome India into full partnership, in the matter of her own well-being, as also of the whole British Commonwealth. The very debate in Parliament was staged so as to produce the most favourable effect on India.

An Unfortunate Book.

Contrast with this the series of unfortunate acts and omissions culminating in the arrival of the Simon Commission. One of them was none other than the publication of Miss Mayo's *Mother India*. It cannot be fairly alleged that the Government had any share in having the book written. But it has been believably stated again and again that copies of the book were made available to a number of members of the House of Commons. At all events it cannot be denied that the book has had a tremendous circulation in Britain, and that it actually darkened the atmosphere just when the question of the appointment of the Commission came to be considered.

Miss Mayo's book is in the nature of one of those rare poisons which can never be cured, which fester and sink deeper the more delicately they are approached. A subtle calumny, breathed by a trusted friend in such a clever way that it cannot be disproved nor even effectively denied, is one such poison. It will take many years, some generations, before the poisonous impressions left by the book on both races can recede into oblivion. The evil wrought by the book is not what is alleged against India — even the vilest of it — so much, as the collapse it has brought about of the delicate bridge of mutual respect and confidence which was being laboriously built by a thousand hands on either side who were devoted to international goodwill, specially between the two peoples whose destinies are so strangely and yet so vitally intertwined in India.

A Great Opportunity Lost.

A compromise was forthcoming as regards the Commission. But why any compromise at all, if what was first done was "correct" and with the best intent? The compromise is, that there should be a parallel Committee appointed by the Indian Legislatures, with certain powers. This is not the place to analyse the scheme as to its merits. We may immediately admit that it

is good so far as it goes. It may also be pointed out that the way out of the débâcle lies in the measure of sincerity with which this part of the scheme is actually worked. In fact one sees so much possibility in it that one wonders why this should not have been made part of the whole scheme when it was first announced. Before the actual announcement of the scheme, the Viceroy had a number of private conferences with leading men. It is generally believed that this thing which has been offered as a compromise was due to the advice of the Viceroy. If so, it is difficult not to say that a great golden opportunity was lost in not presenting the scheme at its very inception as a joint undertaking, the British Legislature doing its part, the Indian Legislature its part; and both jointly and severally presenting their reports on a matter of high Imperial importance, for decision by the King in the Parliament. No such sympathetic imagination could apparently arise in the present atmosphere in Downing Street. So that what might have been a golden hoop when offered as a token of fellowship is reduced to a brass farthing when thrown out as a sop to quiet down feelings of injury and resentment after they have been fomented.

The Inter-Communal Tension.

These are none too pleasant thoughts. For an Indian they but add zest to the bitterness of his feelings regarding an evil which is purely domestic.

That Hindus and Moslems have been quarrelling will possibly be no news to even the most distant visitor to India. On nearer acquaintance he will learn one or two things in addition. Firstly, Hindus and Moslems are not the only communities that are quarrelling. The non-Brahman Movement which started in South India with much strength some eight years ago has consolidated its power, and is reaching out with fresh strength into Western India at the present time. The so-called Depressed Classes (the people below the grade of non-Brahmans), have also asserted themselves in the various provinces, claiming justice in regard to their social, economic and educational needs. While these three are the main lines of cleavage, many other "cracks" have also developed, smaller in comparison, but tragic enough in all human reckoning of their effects on the communities concerned.

On closer study certain strange phenomena will be observed. In the Indian States (the areas ruled by Indian Princes), inter-

communal conflict is conspicuous by its absence. We have even the strange fact that the Mohammedan Nizam of Hyderabad has appointed a Hindu as Prime Minister ; that in the ultra-conservative Hindu Kingdom of Travancore the reigning Queen has appointed a Christian as Prime Minister ; and that in Mysore, the most progressive of all the States, the Hindu Maharaja has appointed a Mohammedan as his Prime Minister. I was talking on this very point not a fortnight ago with one of the highest officials in one of these States. "What is *your* special advantage, which *we* have not got"? I asked. "We too have these inter-communal situations," he said, "but they are no more serious than they have been all these centuries. The trouble between Hindus and Moslems is nothing greater than what arises equally frequently between rival Hindu communities!" "How do you deal with them"? was my query. "In an Indian State, the government is after all more personal, and less official, I believe," was his answer.

The Weakening of Authority.

Surely enough the observer will note that Hindus and Mohammedans live together in social and economic interdependence in all the provinces, in every town and in every village throughout this sub-continent. If they do have problems which cannot be solved except by violence, such interdependence could not have been developed and conserved all these eight centuries. In pre-British days, right was doubtless more apt to be established by might, precisely as in all Europe in the Middle Ages. Even to-day, there is no other sanction operative between nations anywhere in the world, — with all deference to Geneva and Locarno! The advantage which nations do not have, communities within a nation do have, in every well ordered State. But not all communities in all the nations have yet realised the infinite advantage of legal processes over an immediate settlement by a free fight. The same processes which have rendered tournaments and duels obsolete in the West will certainly be operative in India as well. In the British period, the District Official, when wise and strong, generally maintained not merely law and order but also justice and equity as against superior wealth and power. More recently, especially with the advent of the Reforms and the liberating of many pent forces in consequence, the moral grip of the District Official, be he British or Indian, has loosened very considerably. In many a contingency he feels this so much

that he wishes to take no risks as regards law and order. "Justice and equity" (he feels) "must plead before the Courts: my own responsibility is security of person and property." An excellent formula in an ideal state, with an ideal judiciary, an ideal constabulary, an ideal community which will not go into the witness box and swear falsely, and an ideal system in every department which cannot be bribed at any price! But that ideal is still far off; we are therefore in an interim stage when authority has fled from where it was, and is still hovering in mid-air, not knowing where to land.

The Economic Factor.

Somewhat closer study will reveal that economic conditions have a direct bearing on Inter-Communal rivalries. The main lines of cleavage, Hindu - Moslem, Brahman - Non Brahman, Caste - Non Caste, are all in reference to such practical issues as their relative share in Councils, Committees and Boards, Imperial, Provincial, and District, in Government services of every description, and in the apportionment of public funds for education and other public utility purposes. Their economic bearings are obvious. It is even more so in regard to those many minor rivalries between smaller and more localised groups. The ancient Caste-system, which was such an efficient socio-economic system for forty centuries, has now lost practically all its economic sanctions. The individual has no longer those economic guarantees which he received in exchange for his economic freedom. Then he could follow only a certain calling, and in return, his economic security was substantially guaranteed. He is free now: but so is everybody. The result is a rapid drift toward unchecked competition. What wonder that in the midst of this welter there should frequently be a setback into strong communal solidarity? In very despair, those who go to the wall combine. How could they combine except along the lines of social solidarity which are still there? Especially as those by whom they are now being trodden under so obviously themselves obtained the upper hand because they combined earlier, or combined more effectively? If economic conditions could be eased, several of the inter-communal situations would solve themselves. But the economic conditions spring from far-reaching and highly complicated causes. Still the root of the disease is there and the publicist has to study it.

This is an analysis of the present situation, — how far correct

one cannot say. To Young India, the situation looms in all its heavy darkness. Even the most trusted of leaders, with the most signal personal sacrifices, has failed to find a solution. The wisest and most sober are as ineffectual as the most fiery and intrepid. There is absolutely no solution in sight —, while national solidarity is the one thing which is fundamentally required for the most urgent national causes. There could not be a more depressing situation than this.

The Independence Resolution.

A signal confession of despair and weakness was the passing of what is called the Independence Resolution by the National Congress. In the darkest days of what is called "Repression," — when some 20,000 University men went to jail, when the liberty of Mr. Gandhi was well understood to be hanging by a thin hair, in December 1920, — this same Independence Resolution was moved but was *deliberately thrown out* by the immense National Congress, which assembled from all points of the compass in Gandhi's own city of Ahmedabad. Twelve months later, with Gandhi in prison, the same resolution was moved again, and met the same fate. So also at every succeeding Congress. What has happened then, that this time it should go through with so much ease? One thing that has happened is "Mother India." There can be no doubt that Miss Mayo had as much to do with the passing of the Independence Resolution as all other factors put together. It was a cold iron which entered deep into the vitals, and found lodgement in the heart itself. But even that tragedy would have been overcome if the Congress had been in a mood to listen to counsels of wisdom. Mr. Gandhi did not attempt to guide, though he could not refrain from condemning the action after it was taken. How could he? He was not condemning it as unrighteous or inexpedient. Those were not his criteria. He was worried at the patent fact that it was a sign of terrible weakness. One may say that it makes no difference in practical politics. That is not true. An action such as that does have psychological effects from which Young India cannot escape. If on the top of it Young India could have risen up, and taken independence by sheer force, that would have been different. But such a course was unthinkable, even to the most radical speaker in the Congress pandal. To have felt impelled to say it, and then the next day, and all the following days, to go on as if nothing has happened, is humanly impossible. It is the demoralisation which necessarily provoked Mr. Gandhi's ire.

The Women of India.

While the men of India may find in such protest what relief they can for their galling impotency, the women of India are going into the battle, strong and swift. I wish Miss Mayo had been present at the Women's Conference in the National Week. I wish she had seen their number, their variety, their quality, their firm eager determined spirit, their well-informed plans of action, and not these only, but the great volume of work which each represented, done day in and day out, at much cost of personal comfort and time.

It is clear that if all the Christian Missionaries were to quit India to-day, the Social Reform Movement would go forward, unaffected, steadily, to progressive success. The same could not have been said even when twenty years ago Ranade took the helm with his master-hand and was willing to devote his vast powers to its success. It was still an uphill fight, and the widespread work of the Missionaries in numerous towns and villages was needed to undermine the ground all around. To-day their preparation has been well and truly done, the successes of the Social Reforms themselves have also given the Movement a real place and prestige, the simplicity of the heroism of Mr. Gandhi's personal example and teaching have put on it the hallmark of righteousness and justice. More than all these great factors the most promising feature is that the women have now taken the helm. It is theirs by right. Henceforth its success is entirely assured. At the time of writing, they have just concluded another brilliant National Conference at Delhi, and are in deputations interviewing groups of leaders of the different parties in the Legislature to secure that the age of marriage shall be raised. This question is of course only one of the several topics which are on their programme of work.

Education.

This coming of the Indian woman into her own could not have happened except for a great advance in modern education. And that is what has happened, — some think, even to a fault. In fact it is the considered opinion of experts that Indian education is top-heavy. This is perfectly true, in comparison with such countries as Britain. The out-put of the Universities is absolutely out of proportion to the achievements, either nominal or real, of the Elementary Schools which serve the masses. But is the University education we are having disproportionate to the needs of this vast country, if it is to find leadership from its

own children for the many lines of work which are in deplorable arrears? For instance, take this matter of social reform. Who could do this but Indians themselves? And how is it to be done except through getting first-class modern culture? The same applies to several other national problems, such as the inter-communal rivalry. Not for political and administrative services only, but for every great service, including the great economic services involved in the organisation of Agriculture, Industries, Commerce and Finance. Young India therefore finds much hope in the steady and even rapid spread of University education in the land, while undoubtedly every thoughtful son of India deploras the enormous difficulties which render mass education such a terribly slow process.

Hope for the Future.

The most hopeful sign of the latter is that the number of those who deplore this is rapidly on the increase. There is now clearly a real move towards a more effective system or systems of rural education, as well as an earnest desire to spread it freely, and if need be by compulsion, throughout the country. The latter involves taxation, but relative values have righted themselves, and there is an increasing willingness to pay the price. The former is not so easy. India has too long lived on the fallacy that Oxford and Cambridge, in some measure London and Edinburgh, furnished the sole models for education. Happily that illusion is being dispelled, and India has now begun to experiment on what would confer real education on the millions who cannot go onward to the University but who also have the right to what is essentially and truly "education." It is gratifying to note that in this new day, as in the old days of Duff and Miller, Christian Missionaries are the courageous pioneers. The first experiments are theirs, the most persistent propaganda on behalf of educational reform is theirs. The powers that be in the educational world are beginning to awaken. The day is at hand when the lead of Missions in rural education will be widely recognised as a timely piece of National service of inestimable value.

It is a matter well worth pondering that in University education Christian Missions have had the privilege of giving the lead and in a large measure maintaining the standard. What wonder that so much of the Spirit of Christ is in every generation being implicated into the human foundations whereon the reconstruction of India is being reared?

The Renaissance.

It is well to realise that what is happening in India is as wide as human personality. The Simon Commission's recommendations, the fate of the Reserve Bank scheme, the mystery of the Skeen Committee Report, the popularisation of the "Moga method" of Rural Education, these bulk large on the platform. They are undoubtedly of paramount importance. Nevertheless they are only parts of a widely comprehensive revival, which covers the entire life of India.

Chief of course is Religion, various aspects of which are, I understand, to be described in other articles of this magazine. Next only to religion, and in close association with it, come Literature, Music and Art. These are not so easily accessible in a direct way to foreign visitors. Nor could a brief description of them do justice to their volume, or their power in the life of modern India. I will content myself with emphasizing the fact that the inter-action of West and East, in the deeper springs of life whence culture arises, is progressing in full vigour. The expressions of it in Religion, Art, Music and Literature are every day becoming freer and more powerful. The issues which inevitably arise in the processes of clash or of synthesis provide the necessary background for all the problems of practical life. Some of these will be on the anvil of the General Committee of the Federation at Mysore, and before the Students in their Conference in the following week. They are issues which reach to the depths of personality, and as far as one can judge generally from the way in which they find outward expression, the promise is very golden for the future of India and her service to the world.

Résumé français.

Où en est la Jeune Inde au début de 1928 ? Quelles sont ses préoccupations et ses espérances dominantes ? Qu'est-ce qui l'incite à l'action, au sacrifice, au service ?

Cette question absorbe, en ce moment, l'attention de l'Inde tout entière. L'Acte de Réforme indien de 1919 déclarait qu'une Commission serait nommée avant 10 ans pour étudier le résultat des Réformes en vue d'accorder progressivement aux Indiens plus de part au gouvernement. Sir Edwin Montagu pensait même que la Commission serait nommée avant 5 ans. Mais dans les deux années qui suivirent l'histoire de l'Inde est écrite en lettres de sang et de feu. Depuis 1923, les porteparoles de l'Inde n'ont cessé de déclarer les Réformes impraticables et de réclamer la nomination de la Commission. Refus persistant du Gouver-

nement anglais qui soutenait qu'il serait temps de la nommer quand les Réformes seraient appliquées. Peut-être les estimait-il déjà trop libérales ; du moins, c'est ainsi que l'Inde interprétait ce refus.

Quelle est aujourd'hui l'attitude de l'Inde ? Disons d'abord que celle du cabinet britannique se modifia soudain à la veille des élections générales sans raison apparente, si ce n'est celle de voir nommer la Commission par un gouvernement conservateur encore au pouvoir.

La Commission ne renferme pas un seul Indien, fait dont l'importance se passe de commentaires. Circonstance aggravante : cette exclusion est conforme au vœu de l'« European Association in India ». Le gouvernement anglais, n'ignorant pas la longue polémique soulevée par ce vœu, agissait donc en connaissance de cause. Ce fut l'opinion d'un petit groupe d'étrangers qui l'emporta sur celle de tout le peuple indien.

On objecte l'impossibilité de nommer des Indiens acceptés de tous dans l'Inde. Un argument sérieux serait celui-ci : la composition de la Commission est conforme à la lettre du décret. Elle devait être parlementaire, toutefois, il n'est pas dit qu'elle doive être *exclusivement* parlementaire et c'est même peu probable étant donné l'état d'esprit dans lequel l'Acte fut voté. Cet état d'esprit a tellement changé que l'Angleterre s'appuie maintenant sur le Préambule de l'Acte qui implique que le Parlement restera l'arbitre des destinées de l'Inde, où cet article du Préambule a toujours provoqué le mécontentement général. Il est pour le moins inutile, sinon maladroit, que le Gouvernement justifie ses actes administratifs en s'appuyant sur ce Préambule.

L'Inde, se considérant comme insultée dans sa dignité nationale, éprouve un profond ressentiment. La plupart des organisations publiques, Swaraj et Libérales, Indoues et Musulmanes ont décidé de boycotter la Commission. Celles qui ne la boycotteront pas ne lui sont pas moins hostiles ; simple différence de méthodes d'opposition. Pour renforcer sa protestation, l'Inde entière se prépare au Hartal national.

Tels sont les sentiments des Indous les plus modérés, peut-être leurs soupçons sont-ils injustes, les conclusions qu'ils en tirent erronées. Un juge impartial estimerait peut-être le boycottage injustifié. Il n'en reste pas moins vrai que les relations entre l'Inde et l'Angleterre sont aujourd'hui des moins cordiales et contrastent tragiquement avec la confiance et le respect mutuels dans lesquels l'Acte fut élaboré.

Quand cet Acte fut projeté, le Secrétaire d'Etat pour l'Inde, Ed. Montagu, après une déclaration solennelle de principes, s'efforça de prouver par des actes qu'il avait réellement l'intention d'appeler l'Inde à une participation complète. Le débat fut porté au Parlement sous la forme la plus propre à produire dans l'Inde une impression favorable.

Quelle série d'actes maladroits, au contraire par la suite. Citons, entre autres, la publication du livre de Miss Mayo, « Mother India », Ce livre, très répandu en Angleterre, assombrit l'atmosphère au moment même où on s'occupait de nommer la Commission. Miss Mayo, par ses habiles et subtiles calomnies a compromis pour longtemps l'œuvre de ceux qui s'efforçaient de faire naître entre les deux nations des sentiments de confiance et de respect.

Voici le compromis proposé en ce qui concerne la Commission. Parallèlement à cette Commission les Conseils Législatifs indiens nommeraient un Comité, muni de certains pouvoirs. Ne discutons pas la valeur de ce projet ; le résultat dépendra de la sincérité avec laquelle il sera exécuté ; il paraît riche de possibilités. En le proposant, l'Angleterre semble avoir suivi les conseils du Vice-Roi. Présenté dès le début et accordant part

égale à la Législature indienne, il eût été un gage d'amitié. Aujourd'hui il se réduit à une aumône jetée pour apaiser les rancunes qu'on a soulevées.

Personne ne sera surpris d'apprendre qu'il y a des dissensions entre Indous et Musulmans. Mais il y en a d'autres. Le mouvement Non-Brahmaniste, qui remonte à 8 ans environ, s'est consolidé et étendu, les « Classes Déprimées » réclament le droit à la justice sociale, économique et intellectuelle. Ces trois causes de divisions, les plus importantes, ne sont pas, à beaucoup près, les seules.

Un examen attentif révélerait d'étranges phénomènes. D'abord l'absence de ces dissensions dans les Etats régis par les Princes Indous. On voit le Nizam Musulman d'Hyderabad choisir comme Premier Ministre un Indou ; la Reine Indoue de Travancore, un Chrétien ; le Maharaja Indou de Mysore, un Musulman. Il y a bien, dans les Principautés Indoues, quelques dissensions, mais pas plus entre Musulmans et Indous, par exemple, qu'entre communautés indoues rivales.

Sur tout le territoire indien, Musulmans et Indous vivent dans une interdépendance sociale et économique qui n'aurait pu durer huit siècles si leurs conflits étaient de ceux que seuls la violence peut résoudre. Il est indéniable qu'avant la domination britannique le Droit usait plus souvent de la Force. Aujourd'hui encore, c'est la seule sanction entre les diverses nations du monde, soit dit sans offenser Genève et Locarno. Mais à l'intérieur d'états bien administrés, il peut en être autrement. Le moment viendra où on le comprendra dans l'Inde comme ailleurs. Autrefois, les administrateurs des Districts, qu'ils fussent Anglais ou Indiens, maintenaient l'ordre avec fermeté et justice. Leur autorité s'est relâchée. Nous vivons dans la période intermédiaire entre le régime autoritaire et le régime idéal.

Une étude plus approfondie révélerait l'influence des conditions économiques sur les rivalités entre communautés différentes. Les conflits portent, en général, sur des questions de places dans les Conseils ou Comités, dans les Districts, de postes dans le service du Gouvernement, sur les distributions de fonds pour l'éducation et autres services publics. Tous ont un point de départ économique. L'ancien système des Castes, si efficace pendant 40 siècles, socialement et économiquement, a presque cessé de l'être à ce dernier point de vue. La plus grande liberté d'action entraîne une concurrence illimitée, avec de soudaines réactions où la solidarité de la communauté reprend ses droits pour résister aux communautés hostiles. Une amélioration de la situation économique résoudrait quelques-unes des difficultés intérieures actuelles.

Voici à peu près, la situation actuelle. L'avenir semble sombre et menaçant pour la Jeune Inde. Le chef le plus digne de confiance, n'a pu, en dépit de lourds sacrifices personnels, trouver une solution à une situation qui reste des plus décourageantes.

Le vote de la Résolution d'Indépendance au Congrès National a été un aveu de découragement et d'impuissance. En 1920, aux jours les plus sombres de la « Répression » (20.000 étudiants en prison et la liberté de Gandhi ne tenant qu'à un fil) la Résolution, mise aux voix, fut repoussée. Un an plus tard, (Gandhi emprisonné) elle fut encore repoussée et de même à tous les Congrès suivants. Pourquoi a-t-elle été votée cette fois si aisément ? Le livre de Miss Mayo y a contribué plus que tous les autres facteurs réunis.

Toutefois, le malheur était évitable si le Congrès avait écouté la voix de la sagesse. Gandhi ne chercha pas à le guider mais condamna l'action

lorsqu'elle fut accomplie, non comme inique ou inutile, mais comme symptomatique d'une faiblesse effrayante. « Qu'importe, en politique », dira-t-on ! Erreur ! Un fait pareil a son contre-coup psychologique.

Si les hommes ont pu trouver, dans cette protestation, un soulagement à leur impuissance, les femmes, fortes et promptes, n'abandonnent pas le combat. Leur Conférence, pendant la Semaine Nationale a été un modèle de travail intelligent, bien ordonné et productif.

Si les missionnaires chrétiens quittaient l'Inde aujourd'hui, le « Mouvement de Réforme sociale » n'en continuerait pas moins à progresser, ce qu'on n'aurait pu dire il y a 20 ans même quand Ranade le prit en main. La lutte était encore ardue, le concours des missionnaires nécessaire. Leur travail a été efficace, le succès des Réformes a acquis au Mouvement un réel prestige que l'exemple de Gandhi et ses enseignements ont confirmé. Le signe le plus encourageant est de voir les femmes en prendre la direction. Il leur appartient de droit, elles en assureront le succès.

C'est aux progrès de l'éducation moderne que la femme Indienne doit d'avoir conquis sa place légitime. Quelques-uns estiment que notre système d'éducation manque d'équilibre, l'enseignement primaire n'étant pas, (toutes proportions gardées) à la hauteur de l'enseignement supérieur. Mais peut-on nous reprocher le niveau trop élevé de ce dernier, si on songe aux besoins du pays ? Eût-on pu assurer le succès des Réformes sociales sans le secours de la culture moderne ? Il en est de même dans tous les domaines : Agriculture, Industrie, Finance, Commerce. L'espoir de la Jeune Inde est au contraire dans le développement de son enseignement supérieur, bien qu'elle n'en déplore pas moins le progrès trop lent de l'éducation des masses. Symptôme rassurant : le nombre de ceux qui le déplorent augmente rapidement. On veut réformer l'enseignement rural, qu'on songe même à rendre obligatoire, fût-ce au prix de sacrifices financiers. En ce qui concerne l'Université, l'Inde a trop longtemps pris pour modèle les seules Universités anglaises. Mais ici aussi une réforme se dessine.

Ce mouvement affecte la vie de l'Inde tout entière. Il conviendrait de parler tout d'abord de la Religion, mais d'autres le feront dans cette même revue. Ensuite viennent la Littérature, la Musique, les Arts qui, dans l'Inde, s'y rattachent étroitement, sont difficilement accessibles au voyageur étranger et dont une brève description ne peut donner une juste idée. Signalons seulement le progrès de l'action réciproque de l'Occident et de l'Orient dans le domaine intime de la personnalité humaine où la culture trouve sa source. Les résultats de cette action réciproque ont leur répercussion dans tous les problèmes de la vie pratique. Dans ce domaine l'avenir de l'Inde et ses possibilités de service pour le monde entier, semblent riches de promesses.

Deutsche Zusammenfassung.

Eins der Ereignisse des Jahres 1928, welche die allgemeine Meinung in Indien ausserordentlich erregen und beschäftigen, ist das Inkrafttreten der „gesetzlichen Kommission“, die auf Grund des Indiangesetzes 1919 bestimmt wurde.

Dieses Gesetz, das manche Reformen mit sich brachte, forderte das Zusammentreten einer Parlamentarischen Kommission innerhalb der nächsten zehn Jahre, deren Aufgabe sein sollte, zu prüfen, ob ein Fort-

schritt zu der Verwirklichung einer verantwortlichen Regierung gemacht worden sei, wie dies als Ziel der Regierungspolitik in Indien erklärt wurde. Seit dieser Zeit hat sich das Verhältnis zwischen England und Indien sehr geändert; die Ernennung der Kommission war bis zu diesem Jahr aufgeschoben und wird jetzt von den Indern stark bekämpft. Hauptschuld hieran ist die Tatsache, dass zu der Kommission kein einziger Inder gehört. Die Regierung begründet dies folgendermassen: 1) dass es unmöglich wäre Inder zu finden, die von dem ganzen indischen Volk gewählt würden; 2) dass die Kommission sich lediglich aus Parlamentsmitgliedern zusammensetze, also eine Parlamentarische Kommission sei und so keinen Aussenstehenden zulassen könne. Keiner dieser Gründe wird jedoch von den Indern wirklich für voll genommen und das ganze Land fasst die Kommission als beabsichtigte Beleidigung gegen Indien auf.

Manche anderen Dinge sind am Werk gewesen und haben die augenblickliche Verbitterung und feindliche Haltung Indiens gegenüber England verschuldet. So hat das Buch von Miss Mayo „Mother India“, das innerhalb Englands eine ungeheure Verbreitung gehabt hat, die Atmosphäre zwischen England und Indien stark vergiftet und das gegenseitige Vertrauen und die Achtung vor einander vernichtet.

Was nun die Kommission selber angeht, so hat man sich auf einen Kompromiss eingelassen; es ist nämlich vereinbart worden, ein Parallelkomitee aus der indischen Körperschaft zu bilden mit gewissen Vollmachten in Händen. Ob die entstandenen Misstände beseitigt werden können, wird davon abhängen, in welchem Geiste dieser Plan Verwirklichung findet. Aber die Inder fühlen trotz allem, dass man nicht hätte versäumen dürfen sie in die ursprüngliche Kommission aufzunehmen und sie glauben, dass diese neue Bestimmung die Beleidigung, die man ihnen angetan hat, nicht wieder gutmachen und ihre Erbitterung beseitigen kann.

Eine der grössten Schwierigkeiten des indischen Lebens liegt in dem Mangel an Einigkeit unter den Anhängern der verschiedenen Religionen, besonders unter den Hindu und Mohammedanern. Allerdings ist festgestellt worden, dass diese Anfeindungen nur in dem Britischen Indien akut sind und nicht in den Staaten, die von indischen Prinzen regiert werden. Ueberall findet man in sozialer und oekonomischer Hinsicht gegenseitige Abhängigkeit zwischen den zwei Gruppen, sogar wenn Kämpfe zwischen ihnen bestehen. Als die britische Regierung noch stark und fest fundamentierte war, wurden Gesetz, Ordnung und Gerichtsbarkeit zwischen Hindu und Mohammedanern aufrechterhalten. Seit den Reformen haben sowohl die indischen als auch die britischen Beamten eine weniger kraftvolle und entschlossene Taktik befolgt. Man darf nicht vergessen, dass die Ursachen vieler Streitereien innerhalb der Gemeinden wirtschaftlicher Art sind, es handelt sich meist um den Anteil jeder Gemeinde zu den allgemeinen Einrichtungen und Fonds. So ist seit dem teilweisen Zusammenbruch des Kastensystems, das dem Einzelnen wirtschaftliche Sicherheiten bot, eine Konkurrenz in wirtschaftlicher Beziehung immer stärker geworden. Es hat sich das Bestreben nach starkem Zusammenschluss unter den Gemeinden entwickelt und dadurch sind die Feindseligkeiten nur verstärkt worden. Ein Zeichen für die augenblickliche Haltung der Inder gegenüber den Engländern ist das Durchbringen des „Unabhängigkeitsbeschlusses“ bei dem diesjährigen National-Kongress. Bei früheren Kongressen, sogar in den schwersten Zeiten, war dieser Beschluss immer zurückgewiesen worden. Die augenblickliche Haltung ist von

Herrn Gandhi stark misbilligt worden, da er der Ansicht ist, dass ein Beschluss dieser Art, der unmöglich durchgeführt werden kann, leicht demoralisierende Wirkungen zur Folge hat.

Die Konferenz der Frauen, die kürzlich in Indien zusammenkam, zeigt in welch wachsendem Masse, die Frau jetzt an der Arbeit und Bestimmung der Wohlfahrt des Landes beteiligt ist. Sicher wird mit ihrer Hilfe die soziale Reformarbeit Fortschritte machen, selbst wenn die christlichen Missionen ganz zurückgezogen werden. Diese Entwicklung in der Stellung der Frau ist in engem Zusammenhang mit dem Fortschritt des Erziehungswesens. Das letztere ist in Indien oft kritisiert worden. Man hat behauptet, dass die Universitätsausbildung auf Kosten der Elementarbildung der Massen durchgeführt werde. Aber die einzige Hoffnung in Indien liegt in dem Heranbilden von Führern nicht nur für den Verwaltungsdienst, sondern auch in der Landwirtschaft, Handel, Industrie und Finanzwirtschaft. Die Notwendigkeit einer Volksbildung ist von den Indern selber immer mehr erkannt worden, sodass man ein neues System einer Volkserziehung aufstellte. In diesem Zusammenhang muss die grosse und wertvolle Pionierarbeit der christlichen Missionen dankbar anerkannt werden.

Ueberall in Indien spürt man ein Erwachen und eine Neubelebung dessen, was wahrhaft indisch ist. Dies können wir in Religion, Literatur, Musik und Kunst sehen. Der Austausch zwischen Osten und Westen, von dem beider Zukunft viel gewinnen kann, nimmt immer stärker zu. Aus diesem Prozess der Verbindung entstehen wichtige und bedeutende Folgen; aber man kann wohl sagen, dass die Aussichten für die Zukunft Indiens und den Dienst, den es der Welt leisten kann, gross sind.

The Womanhood of India

By MARGARET E. COUSINS.

A student's first contact with India will in all probability be made through the school subject of geography. He or she will look at India on a map, unless the said student looks out on the actual earth of India as an inhabitant of the country itself. Its geographical uniqueness is significant of everything in its life. It is a triangle whose base is the highest and coldest mountain range in the world, while its apex lies on the equator. And everything in India is like that, all-inclusive of reactions to every variety of climate, civilisation, race, religion and custom. It is a synthesis, — this sub-continent of 325 million people as large as Europe with Russia excluded, and as complex in its constituents — but yet veritably one, despite its self-contradictions and its paradoxes.

Fiction and Truth.

Within this geographical entity fiction and romance have hidden, rather than disclosed, the womanhood of India as veiled, mysterious, suppressed or wily, amorous and langourous. But fiction is fiction, not truth, and romance selects only what it wants from the stern realism of the facts of life. Intimate contact for over twelve years with the life and conditions of women in the angles and the centre of this triangular India have shown the writer Indian womanhood as veritable sister to the womanhood of the rest of the world, moved by the Time-Spirit to adjustment, change, expansion and freedom just as is womanhood elsewhere in these days, and something quite different from the imagination of novel-writers and the narrowed lens of hospitals through which a Miss Mayo has distorted it by false generalisations from a few individual facts and many mis-statements.

In the endless circle of time the ideals of the past are also the magnets of the future, and have their reproductions even in the present if we but have eyes to see. It is a guarantee of the characteristics of the women who live in India to-day and who will follow them to-morrow that the religious myths, the dramas, the folk-tales of India contain an array of goddesses and heroines

and women unexcelled by the literature of any other country for courage, self-reliance, self-sacrifice, martial leadership, scholarship, statemanship, and spiritual achievement, ideals embodied respectively in Padmini, Savitri, Sita, Ahalyabai, Lilavati, Nur Mahal, Maitreyi and many others. The first led 20,000 women who threw themselves from their ramparts into their burning fort rather than fall alive into the hands of their enemies ; the second chose her own husband even though she knew he was under a curse of death within a year, and won him back from the god of Death by her will and wits ; Sita is the ideal of endurance, purity and self-sacrifice ; the Marathi queen was a warrior ; Lilavati the Woman Senior Wrangler of Medieval times whose fame as a mathematician shines undimmed through the centuries ; the Muhammadan Princess wrote the firmans (laws) by which an inebriate Emperor prosperously ruled his people ; and Maitreyi defeated all competitors in philosophical discussion in the open forum of those far-off days of the Puranas.

The Passing of Freedom.

In the far far off days of the Vedas women were as free, as healthy, as well-educated, as honoured as men. The passage of time brought them restrictions, under the cramping rule of Hindu sacerdotalism, the tyranny of Brahmanism in the immediate post-Vedic times. The gospel of the Buddha set women free again and gave them the blessings of education and free unrestricted movement. A thousand years later internal dissensions opened the way for Muhammadan invasion, and wherever the Muslim dwelt the veiling and the seclusion of women became the custom, first through fear, then through fashion, and now through pride of prestige. From then dates the darkness of the illiteracy of Indian womanhood, and it is certainly not to the credit of the present British Government that despite its hundred years of peaceful rule over India it has given literacy in their own mother-tongue to only fourteen per cent of the manhood of India and only two per cent of India's womanhood, the lowest rate in the world for a people who are intensely sensitive and civilised, the heirs of all the ages, and yet untaught, untrained how to read or write, or count, unprovided with schools for the masses, though with colleges for the fortunate few.

The difficulty of describing the position of Indian womanhood to-day may be judged when one explains that while in Behar, one of the Indian Provinces, only four women out of every

thousand can read or write, and strict seclusion (purdah) holds sway over all but the poorest women, yet in Malabar among certain Hindu castes the system of matriarchy operates and the women are the freest in the world. All property belongs to the Malabar Hindu women, all succession is through the women, the choice of the husband is there made by the woman, and it is she who decides on divorce and re-marriage. Also in Malabar Hinduism marriage is neither a religious nor a civil bond, but undertaken and dissolved at the instance of the adult woman, and continued only on terms of mutual affection and compatibility of temper. Yet again in another Province so prevalent is early marriage that one would not be wrong in saying that there is no girlhood there. The girls are all married before they are twelve and begin conjugal relations before they are fourteen. In still another Province, equally large, marriage does not take place till the girl is sixteen or seventeen. So everywhere variety is found.

The Situation To-day.

Yet despite all these contradictions there are certain generalisations which may be made with truth. It is well always to have in the back of the mind the fact that there are six million fewer women than men in India. This is so unlike the statistics of most countries that it gives a different colour to certain other facts, such as the strength of the insistence of public opinion that every girl must marry, and the greed there is on the part of the parents that she shall be provided with a husband at the earliest possible moment as a protection for her from kidnapping or possible molestation. It also explains the absence of any goad of economic necessity such as drives the surplus women of other countries into wage-earning, economic independence and the emergence of the system of natural selection of marriage partners rather than the system of marriage arranged by parents or match-makers. It is a disgrace to an Indian family if one of its girls is earning her living by her own efforts. This taboo is being relaxed in these days in the case of widows, whom national necessity is now calling more and more to its aid as nurses, teachers, social workers.

The appalling tragedy of India's womanhood is its illiteracy. The highest rate is only 175 per thousand and it goes as low as three per thousand. This is the rate for the simplest primary education. What will world students then think when they learn that only 13 out of every 10,000 girls receive secondary education!

The problem of primary education is the most urgent awaiting solution and a vital part of it is the inclusion in any scheme for compulsory primary education of schools for girls right from the beginning. The idea prevails that it will be time enough to teach the girls when all the boys have first got educational facilities! A financial factor in this psychology is that the custom of purdah by which all girls have to be conveyed to and from school in curtained vehicles makes the cost of the education of girls very high in the parts of India where purdah prevails.

Tradition and Culture.

Though unable to read or write the Indian woman even in the most remote village, is not dull, stupid, or actually ignorant. She has a culture and civilisation which has been handed down orally from generation to generation. The West derives most of its knowledge through the eye and depends on books; India learns through the ear and depends on memory. A knowledge of music, poetry, drama, free-hand design, religious story, metaphysical disquisition and philosophy is universal in India, but it has all continued through oral tradition and teaching.

Such subjects are, however, more cultural, more refining, more self-expressive than algebra, or commercial classes, or chemistry, or ordinary schools for primary education. In India the uses made of flowers and leaves by women are numberless and all evocative of fine taste, consideration of the feelings of others and the promotion of beauty. Music is a necessity of the daily ritual of their lives, not a luxury, an entertainment, or a cover for conversation. Similarly, drawing is included in the qualifications of both a woman servant and her mistress, for outside the door of the house a geometrical figure must daily be outlined in rice powder or wet lime, this being the evocation of beauty which acts as the invitation to the Goddess of the Household, Lakshmi, to step on to that carpet of design from her car of Night and thus to enter the Home and give it her blessing.

Similarly the drama is the living picture book from which the great ethical lessons of life are taught century after century to the Indian woman. The dramas are always sung, and the words are in poetic form. Women flock to these performances, and there imbibe the arts of gesture, rhythmic movement, colour and grouping, and acting itself. When Indian women become themselves actresses they will be a world inspiration to the stage, for their histrionic talents are very pronounced.

A Heritage of Suffering.

Graceful, cultured, refined, modest, quiet, intelligent, intuitive is the Indian woman of every grade, but timid, unassertive, self-effacing to a fault, and above all, (in all but the outdoor working class) delicate.

Parallel with this illiteracy is the ill-health of India's womanhood. Lack of free air, ignorance of hygienic facilities, insufficiency of medical and maternity aid, poverty, early motherhood, the unequal moral standard by which man so often brings disease home to the innocent wife, all these combine with the difficulties of the tropical climate to create a heart-rending percentage of suffering women in all the Indian castes. There is only one woman doctor on an average for every million people; there are proportionately few trained sick-nurses, and the training of midwives in modern hygienic methods is only in its first stages of organisation on any large scale. The result is that the number of young wives who die is greater than in any other country, and that one out of every three babies born dies within its first year of life. The institution throughout India of an annual Health Week which includes Baby Shows, and many forms of Health propaganda both for men and women, is changing public opinion and causing it to revolt against a state of ill-health in which it formerly acquiesced passively and philosophically. People are now demanding better houses, better drains, purer water, more free and efficient medical and trained maternity aid. Another decade will see a remarkable improvement in the health of India's adult womanhood, for every agency is working towards this end, though they do not always co-operate in the work to the extent which would shorten the time of transition. For instance, the Government is encouraging the promotion of hospitals, but blocking legislation to prevent marriage of girls before twelve, though it is the immaturity and weakness of the mothers that helps to fill the hospital beds.

The fate of widows in India is very hard, but it is yearly improving. A hundred years ago a wrong interpretation of some sacred teachings decreed that a wife should follow her husband into the next world at his death by throwing herself into his funeral pyre. Such dreadful suicides were upheld by public opinion as holy martyrdoms worthy of all praise. Now these immolations are illegal, and the fashion of thought of the people and their leaders, has completely changed on the subject. The

burning of witches in Europe and the burning of widows in India was a mood of ignorant, fanatical, religious madness which seems incredible as fact at the present day, and without doubt the fashion of early marriage will in the near future seem equally criminal and demented. Nowadays widows are being trained as public servants, teachers, nurses, doctors, welfare workers, and are becoming the leaders of progressive thought and action.

The Grace of Gentleness.

As compensation for lack of robust strength and the intellectual vigour of education, Nature has endowed her Indian daughters with superlative graces of gentleness. The eastern woman's belief that supreme happiness results from utter service to her husband, whom she is taught to regard as a God (on the same principle as Milton's "He for God only, she for God in him"), gives her a purity and quiet sweetness not similarly found in other nations. It also gives a distinctive quality to her self-sacrifice. All women are self-sacrificing; but the element of fatalism (Karma, or the Will of God or Kismet) gives a peculiar grace of resignation to the patience with which all Indian women bear suffering. If they were not so resigned they would not have so many calls on their powers of resignation; — but that is the western, not the eastern point of view! Nothing can exceed the graceful gentleness of the Indian woman, Hindu, Muhamadan or Parsi, whether she is showing it in the details of hospitality in which she is so free-handed, or in serving her husband with food (no matter how late he may arrive she will not eat a bite herself till he is served by her), or in sharing in the religious ceremonies in which her importance as mother gives her an essential part, or in her care of her children, who are her living jewels, or in her respect and veneration for her parents, in whose presence she will not sit down unless by their permission, or finally in her devotions at the shrines of her deities, where her deeply religious nature shows itself fully.

Indian Motherhood -- Present and Future.

The Hindu worships the Mother. The Power side of life is represented by the Goddess Shakti. The feminine is not thought of by the Indian metaphysician as the "weaker sex", but as the driving force, the motive power, the core of Being. A Brahmin man is not allowed by his religion to perform sacred ceremonies

unless in the presence and with the consent and co-operation of his wife. Neither partner is considered the complete spiritual being without the complementary half. This attitude to the feminine permeates all aspects of human activity, and has saved India from the crass cruelty of masculine monopoly that accounts for the struggle women in England, for example, had to obtain the suffrage. In India a woman *may* do what she *can* do. If she wants anything and has shown that she is capable of using it she will be given it practically for the asking — from the men of her own race. The only thing needed for the rapid advance of social reform in India is for her women to get enough education of the right sort to rouse them into thinking for themselves and then demanding. The mothers of India will then mother India with intelligence, purity and power, and hold aloft an ideal of quiet, kindly, philosophic, humane, cultured civilisation such as the modern world is groping towards.

The speed with which women's opportunities are changing in India is almost incredible. Within three years of the first request for the franchise rights of Indian women, the vote was given to the Madras Presidency (as large as Great Britain) on terms of exact equality with men; and throughout India, with the exception of one small and most backward Province, now women have taken their place as co-partners with men in public life. An Indian poetess, Sarojini Naidu, has been President of the Indian National Congress, the most important all-Indian political institution in India, and has also acted as diplomatic Ambassadors of India to South Africa. The woman nominated to the Legislative Council of Madras was unanimously elected by her colleagues to be Deputy-Speaker of the Council; a Woman Member of the Legislative Council of an important Indian State was its Minister of Health for two years.

Women in Public Life -- A Ready Welcome.¶

There is a remarkable desire being shown by public bodies to include women amongst their members. The Municipal Councils lead in this, and in certain Provinces and capital cities such as Bombay and Madras women now sit in the Councils both as nominated and elected members. There are now nearly fifty women serving as Honorary Magistrates and Justices of the Peace. Indian women are also barristers and lawyers, doctors, professors, graduates of the highest standing in all subjects, nominated and elected Senators of Universities and Education Councils,

important organisers of Public Health movements, Girl-Guiding, and political meetings. Last year women gathered from all parts of Hindusthan to formulate their demands for reform in the present educational system of India. This All-India Conference was a notable success, and proved that women with vision and practical capacity were awake to the fundamental need of their country. They demanded the restoration of "moral training, based on spiritual ideals" in all schools and colleges, compulsory primary education for every child, medical inspection of all students, the teaching of sex hygiene in high schools and colleges, the inclusion of a number of subjects suitable to girls as optionals in higher education, and a whole course of homecraft subjects to be encouraged as alternative to the courses which are open equally to boys and girls.

The Hour of Awakening.

There is spring in the heart of Indian womanhood. They have been asleep, dulled by the darkness of ignorance and self-depreciation, but the Time-Spirit has aroused them and they are rising up, wide awake, refreshed by their rest, eager to test their strength, zealous to lead and to reform, full of the spirit of service and self-sacrifice, allowing no limits to be put to their duty of bringing the characteristics and gifts of true motherhood from the primary circle of the home life right out to the circumference of public, national and international life.

Only those who have lived long and intimately amongst the women of India can appreciate the change that is flooding the lives of our Indian sisters, bearing them forth to freedom, literacy, creative activity of all kinds, and all tinctured, nay, sprung from the fountain of spiritual realisation, for the Indian woman's source of strength is ever her sense of the Eternal.

India, a Land of Villages

By MASON OLCOTT.

For unknown centuries India has been overwhelmingly rural, with a small but important urban fringe. The startling discoveries of the last six years at Mohenjo-daro and Harappa have brought to light the fact that, more than three milleniums before Christ, the cultivators of the Indus Valley produced food on a large scale both for themselves and the highly cultural city dwellers. During the last 5,000 years the rainfall of Sind and the Western Punjab has decreased substantially, but the villages in that and other parts of India have ever since continued to form the basis of the life of civilised cities. Time and again the townspeople have been put to the sword by the fierce vengeance of invading armies, while the villagers have often continued their quiet life close to God's fragrant earth.

The Old Self-Governing Village Community.

Until two or three centuries ago, the peasants of each village were remarkably self-sufficient, producing their own food, clothing and the necessities of simple living. They had few commercial or political dealings with the outside world, except to pay a part of their crops to a distant king. They judged and governed themselves through a council of elders, or panchayat. Unfortunately such councils were deprived of most of their powers a century ago. Their judicial functions have been absorbed by distant law courts, where no one knows the complicated rules of evidence but the judges and the grasping lawyers. As a result, millions of rupees are now wasted annually on useless litigation in which the decision often goes to the highest bidder. Attempts are now being made to hand back to the village panchayats the petty judicial powers which need never have been taken from them.

In the olden days, the people regularly worked together for common ends, such as keeping irrigation channels and tanks in repair ; now such joint labour is neglected, to the great detriment

of the crops. The village headman, accountants, teacher, artisans and servants used to be paid in kind from the procedure of the whole village, but such customs have died out. The present headman is appointed and trained by the revenue officials for the service he will render to them. Many well developed handicrafts, including the spinning, weaving and stamping of cotton were forced to the wall by the determined competition of British factories.

The Indian village still remains the most important single factor in India's life, in spite of the weakening of village solidarity. Those travellers who see only the Indian cities and towns do not see India's real life. Nine out of ten people live in the 700,000 villages. Three out of four families get their living from the produce of farm and pasture. Agricultural workers form ten times as large a proportion of the population as in England.

The Irrigation Problem.

The villages of India have cast their spell over us who are familiar with them. How much more human is their life than the frenzied turmoil of the dusty cities that ape the bad points of the West! Many townspeople are caught in the mad scramble for wealth and position, but the villagers have time to be friendly. They are not ingenious, loud-mouthed orators but blunt, patient workers. Would that you who read this page could come to my home within a hundred yards of a South Indian village and watch with me the sun rising over a blue hill and throwing his golden beams on the picturesque village houses with their mud walls and thatched roofs. Come and see the waving palm trees between the vivid green rice fields. Was there ever such a green on land or sea — a green that shouts aloud the joy of fresh, pulsing life! Whence comes this verdant life? From the water that flows through channels from a river, or is lifted up in buckets by the plodding cattle or by the agile men balancing themselves on a precarious see-saw. Where water is abundant, the smiling fields bring forth a hundred-fold, two and three crops a year. A rainy day brings joy, not gloom. But if the monsoons fail, the people starve and die; or else they move away to factory, mine, or plantation. Emigrants from India are found in every continent of the globe, four-fifths of them from the Madras Presidency; most of them are members of the depressed classes who could no longer endure their grinding economic serfdom.

Large irrigation works have been carried through, but they do not meet the situation fully. You who have seen the Punjab, can you forget the crops of wheat and cotton watered from the eternal snows of the Himalayas, growing within a few feet of useless wastes of burning sand? The cultivators of the South benefit not only from Government irrigation but also from tens of thousands of wells and tanks (or reservoirs), some of them dating back over a thousand years. Altogether 45 million acres in India are irrigated, but this is only one-fifth of the area sown with crops. The rest of the area must depend on a very uncertain and irregular rainfall. For all India the average is 45 inches, ranging from 4 inches at Jacobabad in the Northwest to over a hundred inches along the Southwest coast and parts of North-east India. The rainiest place in the world is Cherrapunji in Assam, with an annual average of 458 inches and a record of 75 feet of rain in one year!

Economic Problems and Co-operation.

Hearty co-operation between the villagers themselves can improve their economic life in many ways. Like farmers all the world over, they are slow to combine with others, especially in novel enterprises. Rural life is not now organized for efficient production. Most of the year the peasants work from dawn to dusk in the blazing sun, but their labour brings but a mere pittance because of their ignorance, wasteful methods and customs, weak health and deficient co-operation with others. In large areas of India, the plots of many cultivators are so small and scattered as to make individual cultivation unprofitable. There are great possibilities in the joint use of bullocks, ploughs and other implements and in the pooling of practical information about crops. The village people can also earn money on the side by means of simple industries in addition to agriculture. These handicrafts may be carried on during spare moments and in slack seasons, which usually last for two or three months. Such cottage industries must be closely adapted to the locality, and must produce goods in some way better than machine goods. Co-operative marketing is also a mine of unmeasured wealth. The small farmer with no facilities for storage is completely at the mercy of the grain dealer who pockets all the profits, buying cheaply and selling at a high rate, even to the very cultivator from whom he bought. He is usually also the village money lender who extorts all he can squeeze from the poor

cultivator, sometimes charging interest at 50 per cent. The usurer is very grasping, but except where co-operative societies operate there is no substitute for him in rural areas. Co-operative credit when laxly administered does as much harm as good, but well run societies are performing an increasingly important service to the villages. Co-operation has had many excellent by-products, such as the encouragement of adult education, thrift and the settlement of disputes out of court.

Thus the greatest hope for the economic advancement of the villagers is more wholehearted co-operation. Charity showered on them from outside cannot produce any lasting benefit. But once the cultivators organize themselves for the welfare of all the village, the money lenders, grain dealers, dishonest lawyers and petty officials will cease to prey upon them. The villager, though ground down by poverty, dwells in a rich land containing great potential resources in iron, coal, oil, gold, maganese, forests, agricultural crops and animals. India has rich power reserves not only from coal and oil but from water and the sun. The greatest undeveloped resource of all is human power.

Poverty and Disease.

Disease and death are terrible drains on the villager. He likes personal cleanliness and bathes frequently, but lives in filthy surroundings. He is devoted to his family, but tolerates the piles of dust and rubbish near his home which bring them disease. Fortunately for our brother the villager, the sun of India kills germs more effectively than the sun in countries where his rays are less direct and more blocked by clouds. Were it not for the sun, the death rate would be even higher than it now is, nearly 30 per 1000. On the whole the villages are slightly more healthy than the towns. Plague and cholera make terrible ravages in the country, but they cause even more deaths in towns, where the people are crowded together in insanitary dwellings. However, the influenza scourge which destroyed twelve million lives in 1918 and 1919, made even more dreadful havoc in rural than urban areas. Many villages had not one survivor. When an epidemic threatens, the villager frantically sacrifices a cock or a goat to the village demoness. In addition to such appalling pestilences, are the grim spectres of famine waiting on the threshold of many rural homes ready to pay an accustomed visit. Less feared are the insidious diseases that day after day, year after year undermine the vitality of India's peasants and unfit

them for working or thinking. Malaria and kala-azar fever and hookworm do untold damage of this kind. Being less noticeable than a violent epidemic, they are harder to control and probably do more harm. Fevers alone account for four million deaths a year.

Poverty and ignorance bring about insufficiency of food, contaminated water and dirty housing conditions. These, together with gross superstitions and early marriage, bring about illness and death. A large part of the deaths are preventable, but adequate medical treatment is scarcely known in the villages. In addition to medical service, a broad programme of rural reconstruction must be put into effect before the villagers can have abundant lives free from the constant dread of disease.

Caste and Untouchability.

In the villages, caste has been weakened in only a few minor points, while many of the caste associations have become stronger and better organized. Conservative Hinduism, centering as it does in caste, is far more firmly intrenched in the villages than in the towns. The city temples, like New York theatres, thrive from the patronage of rural people. The narrowly exclusive and reactionary influence of caste is a dead weight on all the forms of progress and brotherly co-operation that India desires. Caste differs radically from class in European countries, for caste is based on binding religious sanctions. The caste into which a man is born is supposed to be an infallible index of the progress of his soul through its wearisome round of re-births. A man is a Brahman because he has been a holy ascetic in an earlier birth; an outcaste must have been a criminal. A man's present life and his religious duties are determined not by the actions of this life, but by the caste in which he happened to be born. The poisonous tap-root of caste is this religious basis.

Few reformers have struck at this root but many have tried to lop off such harmful branches as "Untouchability." Between forty and sixty million people belong to the depressed classes, who are forced to live outside the villages in wretched hovels. The orthodox Hindu thinks himself defiled by their touch, excludes them from his temples and even from the public roads and treats them as the scum of the earth. In Travancore the caste man forbids the lowest outcasts to approach within a hundred feet of him under pain of severe penalties. No wonder that Mahatma Gandhi, using all his great influence as a man of pious

self-sacrifice, has steadily fought to destroy this poisonous branch of the caste system. Millions of outcasts have embraced Christianity and Islam in order to be treated as men and brothers. Between 1911 and 1921 the number of Hindus remained stationary while Christians increased by 22 per cent and Moslems by 5 per cent. The same period doubled the ranks of the Arya Somajists who purify outcasts by performing over them the ancient Vedic ceremonies, part of which consists in the outcast eating the holy cow-dung.

The Need for Education.

More than ever before, unity in social life is required now when the franchise has been suddenly extended to five million men and women, large numbers of whom are illiterate villagers. These new voters need to learn to judge candidates on their real merits, not on any selfish sectarian or caste prejudice. The smouldering antagonism between Hindu and Moslem all over India, and between Brahman and non-Brahman in the Madras and Bombay Presidencies has recently been fanned into flame by political, economic, religious and social forces. The divisions that cut at the root of India's progress call for a more adequate education, primarily in character, secondarily in the ability to read and write. Much that goes by the name of education turns out only selfish snobs with over-stuffed memories and under-developed practical abilities. Village education has been badly neglected, but it can be neglected no longer with safety. Heavy sacrifices must be made to educate the masses in order to avoid control either by ignorant mobs or by selfish oligarchies. No narrow training of the mind will do, only broad education of heart and head and hand. Not merely a few children but all the villagers need to be educated to appreciate and do the best things together with others. In that way lies constructive unity.

From Darkness into Light.

Beneath the villager's crude idolatry and worship of spirits in stones and trees, is an unquenchable longing for the Spirit of God. One illiterate Telugu outcast by his spirituality brought thousands of people to Christ. The ancient prayer of the *Upanishads* has echoed again and again in the hearts of the pious ascetic and simple villager : " From darkness lead me to the light, from the unreal lead me to the real, from death lead me to immortality. "

Hindus with a genius for abstract speculation spent centuries in elaborating a great machine of transmigration and moral retribution and then they have spent centuries more in escaping from the logical consequences of their own system. The sects of Hinduism have shown that the people have longed for a direct and personal action of God, that was not taught in the *Vedantic* system. The Hindu has been better than much in his religion.

Religious prejudice and superstition in the past few years have separated the villagers as well as the townspeople into hostile factions. Riots between Hindus and Moslems have frequently occurred in spite of the repeated efforts of the leaders. A unifying spiritual dynamic is the greatest need of the Indian village. I believe that this can only come through Jesus Christ. In some places Christianity is being travestied by so called Christians obsessed with getting all possible advantages for themselves and their relatives. The villages will be served by Christians intent on giving all possible truth to all their neighbours and acquaintances. Social customs in India have fostered the false idea that every child of Christian parents is a Christian. The conversion of nominal Christians is neglected. More emphasis is placed on physical birth than on spiritual rebirth. Such an emphasis loses Jesus' whole message and harms India. Christianity in India must be revived and revised before it can reconstruct village life. Only the power of God's Holy Spirit can help and unite India. There can be no hope for the village unless that Spirit works through the Christian villagers.

Résumé français.

Depuis un temps immémorial, l'Inde a été un pays essentiellement agricole. Les découvertes merveilleuses faites au cours des six dernières années à Mohengo Daro et à Harappa, nous démontrent que déjà plus de trois mille ans avant Jésus-Christ, les cultivateurs de la vallée du Sind, non seulement subvenaient à leurs propres besoins, — (en ce qui concerne la nourriture, les vêtements et les nécessités de la vie ordinaire) — mais qu'ils approvisionnaient les villes et les grands centres de leur pays, comme c'est du reste le cas jusqu'à maintenant. Cela est dû au fait que la plupart des villages de l'Inde n'ont connu ni la guerre ni l'invasion.

Si nous nous reportons à deux ou trois siècles en arrière, nous constatons que la population rurale de l'Inde n'avait que peu de rapports avec le monde extérieur. Chaque village était gouverné par son *Panchayat* ou Conseil d'anciens (qui était aussi l'autorité judiciaire). Dans la suite ces Panchayats furent supprimés et remplacés par des tribunaux. Toutefois, les paysans, n'étant pas au courant des questions de procédure, s'imaginaient que la décision était prise en faveur du plus offrant, et des millions de

roupies ont été gaspillés de la sorte. A l'heure actuelle il est question de rétablir les Panchayats dans les villages et de les investir à nouveau de l'autorité qui n'aurait jamais dû leur être enlevée.

Autrefois aussi, les villageois travaillaient en commun lorsqu'il s'agissait d'améliorer l'irrigation ou les réservoirs d'eau. Au grand détriment des récoltes, cette coutume a malheureusement disparu, comme celle du paiement en nature aux domestiques, ouvriers, voire même au chef du village. Certaines industries qui avaient atteint un grand développement, telles le filage, le tissage et le piétinement du coton, ont été submergées par l'âpre concurrence des filatures britanniques.

Néanmoins, le village reste un des facteurs les plus importants de la vie économique de l'Inde. Les voyageurs qui n'ont visité que les villes de ce pays, ne peuvent se faire une idée de la véritable vie du pays, le 90 % de la population étant répartie dans les villages.

L'eau joue un grand rôle dans ce beau pays, où le vert magnifique des champs de riz et des palmiers enchante l'œil. Elle coule en abondance par les nombreux canaux des fleuves ou bien elle est charriée dans des seaux par le bétail ou de lestes travailleurs. Plus la contrée est riche en eau, plus elle est fertile et peut donner jusqu'à trois récoltes par an.

De grands travaux d'irrigation ont été entrepris, mais jusqu'à présent seule la cinquième partie du territoire ensemencé de l'Inde est irrigué. Dans la province du Pendjab, les champs de céréales et de coton sont arrosés grâce aux neiges éternelles de l'Himalaya. Au sud, les cultivateurs bénéficient non seulement des nombreux canaux construits par le Gouvernement, mais ils disposent encore d'une dizaine de milliers de puits et de réservoirs.

Quant au reste du pays, il ne peut compter jusqu'à présent que sur des pluies irrégulières et problématiques.

Une étroite collaboration entre les villageois contribuerait à améliorer la situation économique du pays. Comme les agriculteurs du monde entier, ceux de l'Inde sont lents à s'approprier les nouvelles méthodes qui simplifient le travail. Un emploi commun de bouvillons, de charrues et autres instruments aratoires serait un pas en avant.

Des sociétés dites « Coopératives » ont été fondées un peu partout dans les villages afin d'empêcher les petits fermiers d'être à la merci des marchands de grains et des usuriers. Ces coopératives avancent des fonds au petit cultivateur, (à des conditions équitables). Elles encouragent l'épargne, favorisent l'instruction des adultes et tranchent certaines questions litigieuses.

L'Inde a d'immenses richesses en fer, charbon, huile, ébène, forêts, céréales, etc. Elle a en outre de grandes ressources d'eau et de soleil. Sa richesse la moins développée est celle de la force humaine.

Bien que le villageois soit propre sur sa personne et se baigne fréquemment, il tolère près de sa demeure des tas d'ordures qui sont des nids à microbes. Sans le soleil qui en tue la plus grande partie, le taux de la mortalité qui est de 30 % serait bien plus élevé. La malaria et autres fièvres latentes, qui sont plus difficiles à contrôler qu'une épidémie, font beaucoup de victimes. Le choléra et la peste sévissent en général plus violemment à la ville qu'à la campagne.

Un service d'hygiène approprié aux circonstances contribuerait à diminuer les causes de maladies et de décès et à éclairer la population des villages encore ignorante et superstitieuse.

L'influence néfaste et réactionnaire de la notion de caste est un boulet attaché aux ailes du progrès (sous toutes ses formes). Elle empêche aussi de réaliser le sentiment de solidarité fraternelle à laquelle l'Inde aspire.

La notion de la caste diffère de la conception européenne des classes de la Société, en ce qu'elle est basée sur l'autorité religieuse obligatoire. Quelques réformateurs, entre autres Mahatma Gandhi emploient toute leur influence pour abolir cette honteuse coutume. Personne n'ignore que 60 millions environ d'individus, les parias de l'Inde, sont bannis des temples, des voies publiques, des villages et doivent vivre dans de misérables taudis, car les Hindous orthodoxes se croient souillés par leur contact. Des millions de parias embrassent le christianisme afin d'être traités en frères et en hommes. De 1911 à 1921 le nombre des Chrétiens a augmenté de 22 % et celui des Musulmans de 5 %. En outre, la secte des Arya Somatis a doublé le nombre de ses adeptes, car elle offre au paria sa purification en lui faisant manger les excréments de la vache sacrée.

Depuis que le suffrage a été accordé à plus de 5 millions d'hommes et de femmes, un besoin impérieux d'enseignement se fait sentir. (Il faut, en effet, que ces nouveaux électeurs sachent lire et écrire afin de juger par eux-mêmes des mérites de leurs candidats).

Il s'agit aussi de créer une nouvelle atmosphère d'amour et de fraternité en s'occupant sérieusement de l'éducation du cœur et de l'intelligence de la population rurale de l'Inde, où l'antagonisme entre Hindous et Mahométans, Brahmanes et non-Brahmanes risque toujours de mettre le pays à feu et à sang. L'éducation spirituelle des adultes aussi bien que celles des enfants doit être envisagée.

Derrière la grossière idolâtrie des villageois de l'Inde, (et l'adoration des esprits, des pierres et des arbres) on perçoit un désir ardent de la connaissance de l'Esprit de Dieu. L'ancienne prière des *Upanishads* répète : « Conduis-mois des ténèbres à la lumière, de la mort à l'immortalité ». Bien que les Hindous se soient perdus des siècles durant dans d'abstraites formules de métempsychose et de rétribution morale, le peuple des villages ressent le besoin de l'action directe et personnelle de Dieu que le rite *Vadantic* n'enseigne pas.

La population rurale de l'Inde a besoin d'une doctrine régénératrice, que seul Jésus-Christ enseigne. Il nous faut dans ces villages de vrais Chrétiens, prêts à se dépenser par amour pour leur prochain. Il nous faut des conversions, des naissances spirituelles émanant du message du Christ.

En face des facteurs qui tendent à diviser et à agiter l'Inde, (ignorance et superstition d'une part, antagonisme d'autre part,) il n'y a que l'Esprit divin qui puisse régénérer et vivifier l'Inde. Là est le salut.

Social Service in India

By V. VENKATASUBBAYYA.

The urge for social service is deep seated in human nature. It is not confined to any particular race, country or civilization. A professor from England, speaking recently on the theory of evolution to a Madras audience, rightly stressed the point that love, sympathy and the instinct for self-sacrifice had played a far greater part in the evolution of human society than the opposite qualities. The societies which had survived in the struggle for existence were not those that contained the largest number of persons "good at killing" but those that were "good at self-sacrifice." This is profoundly true, and as a corollary it may be stated that in all enduring societies, philanthropy, charity or the desire to serve one's fellow-beings is widely diffused. Social service is not peculiarly eastern or western. It is human, like all virtues. The precise forms in which this instinct expresses itself naturally vary with the environment and the genius of the people concerned. The forms prevalent among a people also change when their ideas change. Service which is individual often becomes institutional and what is being done by private institutions is often taken up by the community at large or the State. The provision of education and of medical relief illustrates the point. Let us be careful therefore not to conclude that because an institution which is familiar to us in our own country is not found in a certain other country, the service for which our institution is intended is altogether neglected in that country. In all likelihood it is provided for in a form different from ours but more in keeping with the genius of that country.

The Indian Way.

The above reflections came to the present writer with some force on account of an incident which occurred recently. In the first week of November last, a portion of the east coast of Madras Presidency was devastated by a severe cyclone, in the wake of which cholera broke out in a virulent form in many

villages. Naturally a large number of children were orphaned and steps were taken to start an orphanage at Nellore, the District headquarters, and also to send some of the orphans to institutions outside the District. Money was forthcoming both from Government and private sources, but when men went round to collect the orphans, to everybody's surprise, few children could be had. The relations and men of the castes to which the children belonged kept them and refused to send them out of their villages. "Where so many of us live, will there not be food enough for these orphans, Sir? It will be a shame to send them out of the village. They will grow up with our children and also work with them." This was the reply given everywhere. It shows that Indian society has its own way of solving the question of orphans.

Religion, irrespective of creed, has always encouraged good deeds — deeds of love, sympathy and service to others. Hinduism in India encouraged the digging of wells and tanks, the construction of rest houses where the homeless and travellers could seek shelter and find food, the planting of groves, etc. Every considerable village also maintained a schoolmaster and a physician. The physician was prohibited from charging a fee, so that the poor might have no difficulty in getting aid in time of need. In some parts of the country institutions for the care of domestic animals not wanted by their owners developed into a striking feature. Water and drinks were served to passers-by at convenient centres. Every house-holder was enjoined to give food, at least a morsel of it, to any one who presented himself at his door, whether at noon or at night. Relations, near or distant, and the members of various castes looked after their helpless kith and kin. These ideas and institutions are still strong in Hindu society and much social service is done through them.

Learning From the West.

This does not mean that new ideas, especially western ideas, are not exerting their influence. The example of the foreign Christian missionaries, of whom there are some 6,000 in India, is having a great effect. It is their work among the depressed classes — the Hindus of the lowest castes — that is creating a profound change in the attitude of the higher castes towards their less fortunate brethren and inducing them to adopt various measures for their amelioration. The example of the foreign missionaries is also leading to a greater appreciation of the

missionary ideal, not only among the Indian Christians but also among others. Some of them are giving their life-long services in a religious spirit to educational and other institutions, though these latter have nothing to do with any religion.

An attempt is made below to give some idea of the kind of social service that is being done by institutions supported and manned entirely by Indians. The traditional forms already mentioned still persist and are spread over the whole country. In addition there are numerous educational and other institutions the benefits of which are intended for particular castes and communities. With them we shall not concern ourselves at present. The institutions mentioned below are modern in every sense of the word and owe their existence almost entirely to the influence of western ideas. They are chosen rather as types and should not be looked upon as the only institutions of their kind existing in a vast country. They may be classified for convenience under three heads: (1) religious organisations which have a large programme of social work, like foreign missionary organisations, (2) secular institutions which have social service of a general character as their object, and (3) institutions which confine themselves to certain forms or aspects of social service.

Work Done By Indian Religious Organisations.

(1) Following the example of foreign missionary societies, the Indian Christians have started some missions of their own and are working in some areas not occupied by other Christian missions. Their programme of evangelistic and social work is similar to that of the foreign missions, but naturally less extensive, as their resources in men and money are more limited. The Arya Samajists are a sect of reformed Hindus who uphold the Vedic ideals, take converts from other religions and have a vigorous missionary organisation. Their home is in the Punjab, but their work has extended to every part of India. They are exercising a great influence in weakening the caste system, improving the position of women, raising the age of marriage among girls, promoting widow marriages and spreading education of every grade. But perhaps their most valuable social work is the removal of the stigma attached to the "depressed classes." "These are put through a ceremony called the "Suddhi" or purification, and are treated as the social equals of the other Samajists, the benefits of education, spiritual ministrations, etc., being enjoyed by them in an equal degree with

others. The Prarthana Samajists of Bombay and the Brahma Samajists of Bengal are other reformed Hindus, consisting chiefly of highly educated individuals, who have done away with caste, have given to women an equal position with men and are doing evangelistic and social work among the poorer classes through their missionaries. They are, however, far less numerous than the Arya Samajists and their influence is consequently much less, though not proportionately so. The Ramakrishna Mission — which preaches the fellowship of all religions and the Vedanta philosophy, and consists of Hindu monks and lay helpers and with which is associated the name of the late Swami Vivakananda — is another religious organisation with a considerable programme of social service. It has many "Sevashrams" or homes of service, hospitals, dispensaries and educational institutions. Mention may also be made in this connection of the Theosophical Society, which though international in character, has its headquarters in India and has a predominating Indian membership. In addition to important educational work, it is organising the women and youth of India for social service of various kinds.

Secular Social Service Institutions.

(2) The institutions coming under this head are the social service leagues that have been started in many of our towns and cities. Their programme generally consists of starting night schools, organising magic lantern lectures and starting co-operative credit societies for the benefit of the poorest classes and improving the sanitation of the localities where they dwell. The largest and best known among them — of which the Bombay Social Service League, the Sevan Samiti of Allahabad and the Bengal Social Service League are examples — have a wider and more varied programme. For adult education the Bombay Social Service League has got a large number of magic lantern slides especially prepared on hygiene, sanitation, history, mythology, co-operation and other subjects. It has also developed a system of travelling libraries, which consist of different sets of a hundred well-chosen books in the vernacular, kept in a trunk and moved from one block of tenements to another at intervals of two or three weeks. It also arranges excursions and open air sports for the children of the slums, looks after discharged prisoners and first offenders, conducts a large number of co-operative societies, does intensive social work in blocks of tene-

ments and conducts welfare work in certain cotton mills at the instance of the mill-owners. The League has started two or three centres where work on the lines of the university settlements of the west is carried on — with a characteristic Indian feature added, viz. devotional meetings with *Kirthans* and *Burans*. It possesses an excellent library, conducts a quarterly journal and has enrolled some life-workers. The Seva Samiti of Allahabad has a large number of affiliated institutions in the United Provinces, Rajputana, the Punjab and Behar. Two activities are peculiar to it. It has an efficient department for spreading the scout movement among boys and for training scout-masters. It enrolls volunteers, several hundreds of them, on occasions of *melas* or religious fairs, to help in various ways the pilgrims who gather from far and near in hundreds of thousands in order to bathe in sacred Ganges at particular places on particular days. A large portion of the crowd consists of ignorant women from the villages, brought up under the *pardah*, who, once they get separated from their relations, fall an easy prey to scoundrels and are never found again. In the past many girls used to get lost in this manner at every *mela* and ultimately swell the ranks of prostitutes in colonies and plantations. In co-operation with the authorities, the Seva Samiti volunteers have been able to put an end to this evil. A characteristic feature of the Bengal Social Service League is that it sends out well equipped medical volunteers to fight cholera, malaria and *kala azar* or black fever, and organises health exhibitions at various places.

Work for the Depressed Classes and Educational Efforts.

(3) Under this category may be mentioned those organisations which have the amelioration of the depressed classes as their sole object and certain others of a special nature whose object is educational. The former kind of associations are many and their activities are chiefly local. There is a Depressed Classes Mission at Poona, another at Mangalore on the West Coast, a third at Madras, and so on. It is not claimed that all of them are working quite efficiently. Their programme consists of starting day and night schools, with free boarding arrangements in some cases, promoting abstinence from drink, starting co-operative societies, helping the people to obtain un-occupied land from Government and persuading them to lead a cleaner life and practice a higher form of religion. Most educated Indians are keen on improving the lot of these men, but none

more so than Mr. Gandhi. Most of the provincial Governments and some of the advanced Indian States like Mysore and Baroda have taken up their cause with zeal and are creating special facilities for their moral and material uplift. Of educational institutions of a special nature may be mentioned here some which are found in Poona, the chief feature of which is that they are manned by life workers. These are highly qualified persons who have joined their respective institutions in a missionary spirit, undertaking to serve them for life or for a period of at least twenty years on a small salary. The oldest of these institutions is the Deccan Education Society, which was formed in the early eighties with the object of bringing higher education within the reach of comparatively poor people. The society maintains two first grade colleges, manned entirely by life workers and affiliated to the Bombay University, one of which, the Ferguson College, is among the largest institutions of the kind in India, having a strength of more than 1500 undergraduates. Some of the most honoured public men of India, such as Ranade, Gokale, Tilak, Dr. Paranjpye were intimately connected with this society. Another Poona institution of a similar nature is the Indian Women's University, which is the fruit of the devoted labours of Prof. Karve. After completing his term of twenty years in the Deccan Education Society, he started in a very humble way a boarding school for Hindu widows so that they may become teachers and support themselves honourably instead of being a burden on their relations. At the same time he afforded facilities for the education of un-married girls. It is a private University, that is to say, not one of the Universities recognised by the State. The instruction in all the subjects is in the vernaculars, English being taught as a second language. Another institution to be mentioned here is the Seva Sadan of Poona. "Seva Sadan" means the home of service. Its object is to provide general and vocational education for women and girls. It trains women for social work and organises such work in different places. The general education classes are meant for those who have to attend to domestic work and find leisure only in the afternoon. A large number are trained as teachers, doctors, health visitors, nurses and midwives. Its work is growing every day. It has at present about a dozen branches, chiefly in Bombay Presidency. Apart from its educational activities it is conducting a home for helpless women, two crèches for children in mills, and several maternity hospitals and child-welfare centres.

The Servants of India Society.

One other Poona institution which may be mentioned here is the Servants of India Society, founded by the late Mr. Gokhale, of which after him the Rt. Hon. V.S. Srinivasa Sastri was until recently the president. Its members pledge themselves to serve the country for life in a religious spirit under the direction of the Society ; but the Society does not concern itself with the religious beliefs of its members. Some of them are devoting themselves to politics but others to social service in a broad sense. Some of the institutions mentioned above — the Social Service League of Bombay, the Seva Samiti of Allahabad and the Seva Sadan of Poona — are inspired and guided by members of this society. They are doing missionary work among the Bhils in Gujarat and rural welfare work in Madras. In a vast country like India, with all degrees of temperature and rainfall, floods, failure of rains and epidemics are only too frequent. On such occasions the Servants of India Society and several of the other bodies mentioned above organise non-official relief and co-operate with the authorities.

Even at the risk of repetition, the present writer would add that what is attempted above is not a thorough survey of the social service work that is being done at present in India. Only some typical institutions are mentioned, and a very meagre account of their work is given. The writer's object has been to give within the compass of an article some idea of what is being attempted by Indians themselves.

The Church of Christ in India

By N. MACNICOL.

If Christ is indeed, as the old mystic said, "the root in every man" — and this is assuredly one of the bed-rock convictions of our faith — then, when from that root the first green shoots thrust their way above the earth, the Church of Christ is born. Until life has asserted its presence by growth, until, to change the metaphor, the sleeping Christ within the soul of a race or people stirs and wakes to life and to activity, the Church is only a potency, a prophet's vision for days that are yet to come. It is a great hour in a nation's history when the watcher is able, lifting up his eyes upon the fields, to perceive not by faith alone, but sight, that they have begun to clothe themselves in greenness. "The Great Church awakes," the Bishop of Bombay told us recently, looking out upon the world. I think we can claim that in some of the missionary lands at the present time this awakening of the Christ that has so long slept in men's drugged souls is taking place, this coming into real being and consciousness of the Church of Christ. And one of the lands where this can be seen, unless desire deceives us, is surely India. It is so easy for our longings to mislead us, and yet the signs seem unmistakable that indicate a real quiver of life, a real stir and movement both among those in that land whom the Church acknowledges and among not a few who are unacknowledged and outside. The time therefore seems not inopportune for us to examine the situation more closely and to consider whether these things are indeed the tokens of growth they appear, and if so to enquire further whereto they will grow. If not Brahma but Christ is awaking in India, then we may hope that a new Yuga, a new Age of power, is about to dawn.

Beginnings and History.]

There has been a church in India for at least fifteen hundred years. Whether or not St. Thomas sold himself into slavery that he might carry to that land the message of Christ, some messenger — if not he then another, — brought it across the

Arabian Sea from Syria and established that Syrian Church that remains in Travancore to this day. It has remained a small Church and divided ; it has shown little power of growth ; and yet that it springs from the Root which is Christ and draws its life from Him, is proved by the fact that, through the barren and troubled centuries, it has lived on. Thus it comes about that of the 4,745,000 Christians of all kinds in India and Burma nearly one-fourth are to be found in the States of Travancore and Cochin. That total makes the Christian religion the fourth largest in India and Burma in the number of those who profess it — though far, of course, behind the two dominant religions — and the third largest in India alone.

Next in seniority to the Syrian Church comes the Roman Church. Roman Catholicism began its history in Indian with the coming of the Portuguese in 1478, and first among its apostles in the passion of his devotion to Christ, — a Christ whom we to-day may perceive more truly but certainly not more lovingly — was St. Francis Xavier. A third era in the growth of the Church was marked, on the one hand, by the publication in 1820 by Raja Ram Mohan Roy of "The Precepts of Jesus the Guide to Peace and Happiness" and, on the other, by the coming to India at the end of the 18th century and the beginning of the 19th of the first Protestant missionaries, heralds of an increasing multitude, — among them Carey the Bible translator and Duff the Christian educator. Through the 19th century two Christian streams have flowed by these two channels throughout the land, one underground and unnoted, the other manifest to the eyes of all, but both of them elements that have gone to the making of the Church of Christ that India is coming now to know and that is coming now to know herself. Only the 4,754,000 of whom mention has already been made can be numbered as within the Christian Church. How many there are besides into whose hearts "by secret sluice" the Spirit of Christ has flowed and who, perhaps largely unconsciously, are governed by Him and are members of His Body, we cannot tell. Probably those truly controlled by Him and effectively united to Him are few. In India, as elsewhere, there are many who call themselves Christians but, "whose life breaks through and spits at their creed". There are many also as elsewhere, who pay to Him a fitful allegiance, knowing Him a little, reverencing Him more, but following Him only at a distance, and often unawares. Such "half-believers of a casual creed" and indeed all who refuse to be called by His name, we must leave out of our account in this

brief study. There are 4,754,000 in India and Burma who, in one sort or another, reckon themselves Christians, and by what these are we must judge the present, and conjecture the future, of the Church of Christ in India. But it is specially to those who are non-Roman that we shall direct attention, and it must be mainly by what we know of them that our conclusions shall be governed. Our survey must accordingly be incomplete, but, thus limited, the Church we are considering numbers a membership of 2,730,000.

A Refuge for the Outcast.

The first question we must ask in regard to this Church is as to the witness of her life. Can she be said to be in India fulfilling the Christ's calling and so to be "continuing the incarnation"? To answer this question aright one must realise the elements that have gone to the making of the Indian Church. We must note the fact that Christianity, being a message of redemption from every enslaving evil, has in all history drawn to it first the most oppressed and most despairing. There is no country where there are more to be so drawn than there are in India. As soon therefore as the message of Christ came to be in any measure realised and its hope to shine, however dimly, eager multitudes turned towards it. The first, indeed, to enter the Church were not of that sort; they came as single spies finding truth, falling in love with the divine beauty. They were usually men of high caste, and of outstanding ability and strength of character. They were few, but they lighted a torch here and there; and here and there the flame of these torches spread to a conflagration. It was among the "depressed" and "untouchable" classes who are usually reckoned in India as numbering sixty millions that these forest fires broke forth. There is no need to describe the condition of contempt to which these people are condemned. It is enough to say that they dare not drink from the same wells as their fellows-Hindus and that they dare not worship in the same temples. A story which Mr. Gandhi tells and which, he says, reveals "our shame and their shame" gives a hint of the demoralising consequences that have followed from such treatment. He tells how in Orissa a man "with a half-bent back, wearing only a dirty loin-cloth" came crouching before him. "He picked up a straw and put it in his mouth and then lay flat on his face with arms outstretched." It is these unhappy despised people who have within the last forty

years thronged into the Christian Church. It has opened the gate of hope for them. The result is that the Census of 1921 reports that there were in that year two and a half times as many Indian Christians as there had been in 1881.

Is The Church Truly Christian ?

No doubt the tidal wave that swept during the years into the Church has begun now to slow down and to recede. Other emancipators are on the field besides the messengers of Christ and other, less worthy, motives than those of compassion are turning men's eyes towards these oppressed people and moving them at least to talk of helping them. The Church has leisure now to look at herself and consider how far she is truly to be described as Christian. When she does so she cannot see herself (what Church can?) as "without spot or wrinkle or any such thing." The wrongs inflicted through the centuries upon these fugitives from oppression still work out their evil consequences. When ignorance, superstition, fear have been so deeply wrought into the soul, they cannot be exorcised in a moment by a word, even by the great re-creative word of Christ. Not at least unless that word has really reached the understanding and the heart. But thousands of these people were drawn into the Church by nothing more than a sense of bondage and a dream of deliverance. In their case the Root that is Christ has no more than begun as yet to send forth tendrils. The fact that so many of these serfs have found freedom within the Christian Church is at once her glory and a heavy burden crushing her to the earth.

It is of the crushing burden that those who realise the high calling of the Church are at the present time most fully conscious. This fact creates most of the problems for which her leaders are seeking a solution almost despairingly. Mr. T.R. Glover has told us how in the early centuries the Christian "out-thought" the pagan, "outlived" him and "out-died" him. The fleeting glimpse that these outcastes have gained of the love of Christ may indeed in not a few cases enable them to suffer for Him and even to die for Him, for suffering is their lot. They may be able to say truly what a "poor Amboinese" said in the days of St. Francis Xavier, "I don't know what it is to be a Christian, and I don't know what God is, but I know one thing which Father Francis taught me, that it is good to die for Jesus Christ." But how to "out-think" the Hindus who kept them in ignorance for centuries is a far-off attainment for them yet,

and how to "outlive" them is a lesson that such depressed classes cannot but be slow to learn. This is all the more the case since in India among the higher classes there have been not a few who have journeyed along the highway of the Spirit. How hard then it must be for those who have come up from slavery and ignorance to make good their claim to have found the Way and the Goal. "Hindu India refuses to accept the claim when from among its own sons have arisen men and women who have attained nearer the Christ ideal than the Christians around them. Daily, hourly, the Church in India is confronted with this challenge¹."

The Problems of The Future.

The problems that present themselves in these circumstances to every loyal and eager Indian disciple of Christ are such as the following: How can such a Church bear that witness to her Lord, which the Church lives to bear? How can such a Church bear rule, under Christ, within her own household? And yet if she does not, how can she be or become what the Church of Christ should be? How can such a Church prove herself to be, in this land of India, the instrument of the coming of the Kingdom of God? These are questions to which answers are being anxiously sought at the present time and to which answers must be given.

When we are perplexed as to what answer to give to the question of the witness of a Church that is far off as yet, in the case of very many of its members, from Christ, the Source of its life, we remember with reassurance individual Christians whose lives are lived in Him and have been enriched and transfigured by Him. What they are the whole Church may be and, we believe, shall be. The writer would cite only two such, from his own Province in India and from among those whom he has himself known. These are Pandita Ramabai and Narayan Vaman Tilak. When the latter sings of Christ he echoes notes of spiritual longing that have come down through many centuries, but he does so in a new tone of rapture and attainment.

The more I win Thee, Lord, the more for Thee I pine;
Ah, such a heart is mine!
Thou dwellest within my heart. Forthwith anew the fire
Burns of my soul's desire.

¹ K. K. Kuruvilla in "*An Indian Approach to India*", p. 141.

There is here the inhalation and the exhalation of one who draws breath in the atmosphere of God, one who has attained a Nirvana that is not death but life. And certainly not less unmistakably do we see in Pandita Ramabai a Christian whose service of the poor and the despised was uplifted and borne onward by a tide of power that could only flow from God Himself. Through these and such as these, we know that the Church of Christ in India is indeed the Church of the living God and that the light that they kindled will shine on and with increasing brightness. We cannot doubt that in spite of so much that fills us with dismay we have here Christ Himself, and we have here therefore the one, holy, Catholic and apostolic Church.

The Church and Nationalism.

If its growth is slow and its life stagnant, how can these faults in it be remedied and the Church attain to its full stature in Christ Jesus? Growth — the growth that comes from the possession of life and health — that is, past all dispute, the chief need of the Church in India. It is not in any wise as necessary that it shall expand its borders as it is that it shall be strengthened at the centre, that its faith in Christ shall be deep-rooted, — sincere and intelligent and passionate. The Church needs first the Spirit of God, apart from which it is nothing but dead wood. This central necessity we take for granted; our aim here is to learn how we may discover and dig clear the channels by which the Spirit shall flow abundantly, and to note what dams these channels up and clogs them.

One of the first of the facts that we are aware of as affecting these problems (but whether it is a help to the life of the Church or a hindrance it is not easy at once to say) is nationalism. This spirit, so vivid and sometimes so fierce in India at the present time, has invaded the Church of Christ, as it has every department of the life of the people. Its effect is to make the Christian in whom it is present turn back again to his own people and his people's heritage and hopes with a far stronger desire than before to be one with them. But his desire is to magnify India, not yet to magnify Christ. He is a nationalist, not yet a super-nationalist, — not yet, that is to say, a full-grown Christian. And which of us — "imperialists" as we so largely are, even when we do not suspect it — can cast a stone at him?

The great gain from this nationalist quickening is just that it is a quickening, and that it makes the Church less of an exotic.

It sends roots into the soil, even if the soil is less rich than it might be. It is better that the Indian Church should turn away in petulance from her foreign helpers than that she should lean upon them so as to be unable to stand up upon her own feet.

Not Dominance but Co-operation.

Thus the Church is withdrawing herself, often with a certain resentment, from foreign dominance. A certain number of the people have begun to say, "This is our Church." They do not perhaps say as yet, "This is Christ's Church" — but they may have taken a real step in that direction. The duty of the foreign missionary is to welcome this advance. He should rejoice to stand aside and give room to the growing child to live its life. He should say with St. Paul, "Not that we lord it over your faith, — no, we co-operate for your joy : you have a standing of your own in the faith¹". A full recognition of this "standing of her own in the faith" must be willingly rendered by the Foreign Missions to the Indian Church. They must eagerly thrust upon her the central place that is hers as both right and duty "under Christ" and accept it as their part to "co-operate for the Church's joy." What is called the problem of the devolution of authority to the Church which is occupying so much of the attention of foreign missions at the present time in India is vitally related to the Church's growth. Co-operation and not domination — "co-operation for her joy", — that is the channel of help by which the wisdom and experience of foreign Churches may flow into the life of the Indian Church, enriching it and strengthening it and causing it to grow.

The Way to Fuller Life.

The way of the wise foster-parent, of the wise educator, with the growing adolescent is full of pitfalls. In China the new lesson is being learned, it would seem, through the discipline of tragic experience. In India we are having dark hours, also, estrangements, recriminations, suspicions. At such a time in a Church's growth "offences," it may be, "must come." The way by which they may be escaped, or healed, is the way — on both sides — of a fuller possession of Christlikeness, of forbear-

¹ 2 Cor. I. 24, Moffatt's translation.

ance and respect and love. It is hard, very hard, to be independent, when one is poor, — and the Indian Church is poor. It is sadly easy to be overbearing and dominant when one is rich — or at least richer than one's poor neighbour. How can the Indian Church in her poverty refuse to receive? How can the foreign Church learn to give with a love that has in it no patronage? Christianly to receive may be as blessed as lovingly to give.

The sum of the whole matter is that the Church of Christ in India needs "more life and fuller" — for she must grow. There are signs of this increasing life, sometimes, in a rebelliousness that may appear petulant, sometimes in experiments that may appear dangerous. "We shall call ourselves Hindu Christians" say some. "We shall put away from ourselves," say others, "the sacrament of Baptism, lest it separate us from our brethren." To take risks, to seek spiritual adventures, to blaze new paths, — these things which we see in the Indian Church of to-day may sometimes be due to recklessness and insincerity, but sometimes also to a courageous and resolute faith. When these new roads of adventure lead down among the despised and ignorant who are within the Church but who are so far off as yet from Christ, and when in the Spirit of Christ men hasten down these roads to help their brethren to realise their heritage in the Church, then the Church will begin to draw men's eyes. Love in India must blossom into a love that shall desire that all her ancient wisdom should be crowned by Christ. Then the Church in India shall bear a witness that shall give her in the land an unchallengeable authority. A Church that is nationalist, because it is rooted in the people's life and the people's dreams, and yet at the same time supernationalist, because it is above time — a Church that is self-reliant, strong, because her strength and her very self are in Christ — that is the true Catholic Church whether in India or in any land. She will not be ashamed to take the help of a foreign Church and foreign Christians, for those are her brethren for whom as for herself Christ died. "The egoistic satisfaction of giving things" — and the equally egoistic dislike of receiving them — "will be replaced" in the Church "by the joy of owning things together." The Churches of the older Christian lands and the Church of India will be helpers of each other's joy.

Deutsche Zusammenfassung.

Wenn Christus wirklich wie die Wurzel in der Erde in jedem Menschen verborgen ist, und wenn von dieser Wurzel die ersten grünen Keime ihren Weg ans Tageslicht suchen, dann ist die Kirche Christi geboren. Diese

Zeit der ersten Triebe ist, glaube ich, jetzt in vielen der Missionsländer angebrochen. Es ist ein Erwachen des Christus zu bemerken, ein sich bewusst werden seiner Kirche. Und eins dieser Länder ist Indien. Die Zeichen für ein lebendig werden sind unzweifelhaft da; unter den Gliedern der Kirche beginnt sich etwas neues zu regen, aber ebenso unter einer grossen Anzahl derer, die ihr nicht direkt angehören. Wir müssen uns über den richtigen Sachverhalt klar werden, denn wenn wirklich Christus und nicht Brahma in Indien lebendig wird, dann dürfen wir hoffen, dass ein neues kraftvolles Zeitalter anbricht.

Seit wenigstens 1500 Jahren besteht die christliche Kirche in Indien, Sie wurde durch Apostel aus Syrien herübergebracht und hat daher ihren Namen „Syrische Kirche“. Sie hat wenig Ausdehnung gefunden, aber dadurch, dass sie durch Jahrhunderte hindurch weitergelebt hat, beweist sie, dass sie ihren Ursprung in Christus hat. Ein Viertel der 4.754.000 Christen aller Konfessionen innerhalb Indiens und Birmas leben in den Staaten Travancore und Cochin. Diese Gesamtzahl zeigt, dass die christliche Religion die viertgrösste der verschiedenen Religionen in Indien ist.

Die nächst-älteste Kirche nach der Syrischen ist die Römische. Im Jahre 1478 wurde sie zuerst durch Portugiesen nach Indien gebracht, ihr bedeutendster Apostel war St. Francis Xavier.

Der Anbruch einer dritten Aera der Kirche Christi hub an, als die ersten protestantischen Missionare zu Anfang des 19. Jahrhunderts nach Indien kamen, unter ihnen der Bibelübersetzer Carey und der Pädagoge Duff. Beide haben einen bedeutenden Einfluss gehabt. In wieviel andern ausser den durch Zahlen feststellbaren zum Christentum bekehrten Indern der Geist Christi vielleicht ganz verborgen und zum Teil unbewusst lebendig ist, kann nicht nachgewiesen werden.

4.754.000 Seelen in Indien und Birma gehören in einer oder der anderen Form zur christlichen Kirche. Die Einstellung dieser Christen wird uns Massstab sein müssen für die Beurteilung der Gegenwart und danach müssen wir auch unsere Vermutungen für die Zukunft der Kirche Christi in Indien berechnen. Wenn wir dies tun, wollen wir unsere besondere Aufmerksamkeit auf die Christen, die nicht zur römischen Konfession gehören, richten; dies sind etwa 2.730.000.

Die erste Frage, die wir zur Beurteilung der Kirche aufzuwerfen haben, ist, ob sie ihr Leben wirklich bezeugt hat. Hat sie wirklich in Indien die Lehre Christi erfüllt und dadurch die „Menschwerdung“ immer wieder neu lebendig werden lassen? Um diese Frage richtig zu beantworten, müssen wir die Elemente kennenlernen, aus denen sie sich zusammensetzt. Wir müssen uns bewusst werden, dass das Christentum mit seiner Predigt von der Erlösung vom Uebel meist grossen Zustrom aus der Klasse der Unterdrückten gehabt hat, so auch in Indien, das so reich an verachteten Kasten ist. Die ersten Christen allerdings waren durchweg Männer aus den vornehmen Kasten und von ganz besonderen Fähigkeiten und Geistesgaben. Ihrer waren zwar nur wenige, aber sie zündeten doch hier und da ein Licht an, das in einigen Fällen zur Feuersbrunst wurde. Die „unterdrückten“ und „befleckten“ Kasten, zu denen mehr als 60 Millionen Menschen zählen, wurden von dieser Feuersbrunst ergriffen. Wir brauchen die furchtbaren Verschmähungen und Verachtungen, denen diese Kasten in Indien ausgesetzt sind, nicht zu beschreiben, die Tatsache, dass sie nicht von der gleichen Quelle trinken dürfen wie die Hindu, und dass sie nicht in den gleichen Tempeln Gott anbeten dürfen, spricht für sich. Diese unglücklichen, verachteten Men-

schen haben während der letzten 40 Jahre in Strömen Zuflucht in der christlichen Kirche gesucht und gefunden, denn die Kirche hat ihre Pforten für sie aufgetan. So ist der enorme Zustrom in den Jahren zwischen 1881 und 1921, mit 2 ½ mal mehr bekehrten Indern 1921 als 1881 zu erklären,

Die erste Hochflut des Zustroms ist jetzt abgeflaut, und nun hat die Kirche Musse, sich über sich selbst klar zu werden und besonders darüber, wie weit sie wirklich Anspruch erheben kann „christlich“ zu sein. Dabei wird sie erkennen müssen, dass sie nicht ohne Fehler und Makel ist. Das Unrecht, das man durch Jahrhunderte diesen „aus dem Elend Entflohenen“ angetan hat, hat immer noch seine bösen Nachwirkungen. Wenn Unwissenheit, Verdacht und Furcht so tief in die Seelen eingegraben sind, können sie nicht durch ein einziges Wort beseitigt werden, selbst nicht durch das grosse Wort Jesu von der Wiedergeburt, wenigstens nicht eher, als bis dieses Wort wirklich bis auf den Grund der Seele durchgedrungen ist. In den Herzen der meisten dieser Menschen hat die Wurzel Jesu aber gerade eben erst die ersten Keime entwickelt. Die Tatsache, dass so viele dieser Unfreien Freiheit innerhalb der Kirche Christi fanden, ist einerseits das Wunderbare, andererseits eine schwere Last. Aus dem letzten entstehen für die Kirche manche Probleme, über die sich ihre Führer absolut klar sind. Die Christen sollten die Heiden nicht nur überragen in ihrer Fähigkeit zu leiden und zu sterben, wenn dies gefordert würde, sie sollten ihnen auch überlegen sein durch ein reineres und reicheres Leben in intellektueller als auch geistiger Beziehung. Wie können die unterdrückten Klassen in Indien solche Ueberlegenheit in intellektueller Beziehung über die Hindu erlangen, die sie seit Jahrhunderten in Unwissenheit gehalten haben? Wie können sie, die aus Knechtschaft hervorgegangen sind den Weg zu einem reichen und gänzlichen Leben in Christus finden? „Das Indien der Hindu will von dem Ruf der Christenheit nichts wissen, wenn es sieht, wie aus seinen eigenen Reihen Männer und Frauen hervorgegangen sind, die das christliche Ideal mehr erreicht haben als die Christen.“¹

Die Probleme, die sich unter solchen Verhältnissen jedem loyal und tief nachdenkendem indischen Christen aufdrängen müssen, sind die folgenden: „Wie kann unsere Kirche recht Zeugnis vom Herrn ablegen? Wie kann sie wirklich führend werden? Wie kann sie bezeugen, dass sie wirklich das Instrument ist, durch das Gott sich offenbaren will? Wenn wir bei der Frage, ob die Kirche wirklich Zeugnis von Christus abgelegt hat, die Antwort nur zaudernd geben können, so dürfen wir doch auf einzelne ihrer Glieder weisen, deren Leben wirklich in ihm verankert ist, die an innerem Reichtum gewonnen und eine Wiedergeburt in sich selbst erlebt haben. Ich möchte hier nur zwei solcher Christen aus meiner eigenen Provinz anführen, dies sind Pandita Ramabai und Narayan Vaman Tilak. Der letztere von ihnen hat in geistlichen Liedern ein so tiefes Sehnen nach Christus ausgedrückt; seine Gesänge atmen Gott und man spürt, das sie von jemandem gesungen sind, der ein Nirwana kennt, das nicht Tod sondern Leben bedeutet. Der Strom einer ungeheuren Kraft, die nur von Gott ausgehen kann, überwältigt uns, wenn wir die Dienste ansehen, die Pandita Ramabai den Armen und Verachteten geleistet hat. Durch das Leben von Menschen, wie diese zwei sehen wir, dass die Kirche Christi in Indien wirklich die Kirche des lebendigen Gottes

¹ K. K. Kuruvilla. „*An Indian Approach to India*“. S. 141.

ist, und dass das Licht, welches sie angezündet haben, immer mächtiger seine Strahlen auswerfen wird.

Wenn das Leben innerhalb der Kirche müde ist und kein Wachstum zeigt, wie können dann die Schäden geheilt werden und die Kirche zur wahren Verkörperung Christi kommen? Es handelt sich nicht um eine äussere Ausdehnung, sondern darum, dass die Kirche in ihrem Kernpunkt kräftiger werde, dass ihr Glaube wirklich tief verankert in Christus sei voll heiligem Ernst und grosser Geduld. Die Hauptsache für uns ist, die Mittel für ein solches inneres Wachstum zu finden.

Eins der ersten Dinge, durch die diese Probleme angepackt werden, ist der Nationalismus. Die meisten der indischen Christen, in denen dieser z. Teil so leidenschaftliche Nationalismus lebt, wenden sich zurück zu ihrem eigenen Volk, seinem nationalen Erbe und seinen Hoffnungen mit dem noch verstärkten Wunsch, ganz zu ihnen zu gehören. Aber es geht dabei meistens um die Verherrlichung Indiens und weniger um die Christi. Der Vorteil dieses nationalen Erlebnisses ist der, dass durch dieses die Kirche mehr und mehr den Charakter eines Fremdkörpers verliert.

So zieht sich die Kirche langsam aus der Atmosphäre der Fremdherrschaft. Viele der Inderchristen beginnen von der Kirche zu sagen „das ist unsere Kirche“. Sie sagen zwar noch nicht, „Das ist Christus-Kirche“, aber sie haben ganz bestimmt einen Schritt vorwärts in dieser Richtung gemacht. Dies sollte von den fremden Missionaren begrüsst werden. Sie sollten mit Freuden beiseite treten, um dem jungen Baum Platz zur Selbstentfaltung zu geben. Sie sollten mit Paulus sprechen: „Nicht, dass wir Herr seien über Euren Glauben, sondern wir sind Gehilfen Eurer Freude, denn ihr steht im Glauben“. (2. Kor. 1, 24). Sie müssen lernen, „Gehilfen Ihrer Freude“ zu werden, das ist der Weg, durch den die fremden Kirchen allein einen Eingang in das Leben der Indischen Kirche haben können, durch den sie Bereicherung, Kraft und Wachstum bringen können.

Der Weg, der sowohl den Indern als auch den Europäern zu einem Zusammengehen hilft ist allein der, dass beide Teile versuchen, Christus immer ähnlicher zu werden, der Weg der Nachsicht, Achtung und Liebe. Es ist sehr schwer unabhängig zu sein, wenn man arm ist und die Indische Kirche ist arm. Aber es geschieht auch so ungeheuer leicht, dass man herrschen will, wenn man reich und mächtig ist, oder wenigstens reicher als sein armer Nachbar. Wie kann die Indische Kirche in ihrer Armut Hilfe verweigern? Wie kann aber die fremde Kirche lernen voll Liebe zu geben, ohne gleichzeitig dadurch eine Bevormundung zu verlangen? In christlicher Demut zu empfangen, kann ebenso gesegnet sein, wie mit Händen der Liebe zu geben.

Alles in allem: die Kirche Christi braucht tieferes und reicheres Leben zum Wachstum. Es sind Zeichen eines solchen vertieften Lebens unter den indischen Christen zu gewahren, oft allerdings in rebellischer Form, in Unternehmungen, die gefährlich scheinen; diese Dinge innerhalb der indischen Kirche mögen zum Teil auf Gedankenlosigkeit und nicht genügenden Ernst zurückzuführen sein, aber oft auch auf einen trotzig, furchtlosen Glauben. Und wenn diese Wege wirklich zu den Verachteten und Unwissenden, die jetzt noch weit entfernt sind von Christus, führen, dann wird die Kirche die Blicke der Menschen auf sich ziehen. Die Liebe in Indien muss zu einer Liebe werden, die hofft, dass die alten Weisheiten Indiens durch Christus gekrönt werden. Nur dann

wird die Kirche in Indien wirklich unzerstörbare Anerkennung finden. Aber dann wird ein Nationalismus in der Kirche lebendig werden, weil diese mitten in dem Leben des Volkes verankert ist, und doch wird sie über allem Nationalismus stehen, weil sie ausserhalb aller Zeit ist; sie wird eine Kirche voll Selbstvertrauen und Kraft sein, weil sie durch Christus lebt. Dies ist das Bild, das wir von der wahren allumfassenden Kirche vor Augen haben, ganz gleich in welchem Land sie ihre Gestaltung finden mag. Sie wird sich nicht scheuen, Hilfe von einer anderen Kirche und von Christen anderer Nationen zu nehmen, denn dies sind ja keine Fremden sondern Brüder, für die Jesus Christ ebenso gut starb als für sie selber.

India Moving Towards Christ

By A.J. APPASAMY.

There are unmistakable signs to-day that India is moving towards Christ. I am not merely thinking of the gradual influence of Christian ideals, which are beginning to permeate large realms of thought and life in India, but I am also thinking of individuals here and there who have come definitely under the spell of Jesus and who have set themselves loyally and unflinchingly to respond to His call. We can all think of instances which have come within our own personal observation. May I refer to some cases which have come to my knowledge? A Hindu Sannyasi (ascetic) has written a *Life of Christ* in beautiful Tamil verse, and it has been published by the Christian Literature Society, Madras. A young Hindu professor of philosophy, called upon to address a student's conference as its president, in the course of his address goes out of his way to pay his tribute of praise to Jesus. — A Hindu Pundit, whose discourses on Hindu philosophy are widely appreciated, sets forth to explain the significance of the Sermon on the Mount. These are but three small instances. Every Christian worker, from whatever part of India he may come, will be able to supplement these with instances which have come under his personal observation. All these indicate the direction in which the thought of India is moving. Let me try in this brief article to estimate the significance of this growing loyalty to Jesus which is being shown by individual men all over India. How much importance are we to attach to these men who avow in clear terms their allegiance to Christ? Are we to rejoice over them? Do they show the existence of a strong movement in India towards Christ or are they but superficial ripples on the vast ocean of India's life caused by some passing wind?

Christ and Christianity.

Those who observe these signs will note two important facts about them. The movement in India is powerfully influenced by the life and teaching of Jesus. We are proud of our methods of organization with all their efficiency. We are proud of the

social prestige which Christianity commands to-day in the world. The Hindu has no good word for either our efficient and business-like conduct of our religion, nor for the social prestige and power connected with it. In some cases he actually makes a distinction between Christ and Christianity, and says that while he is deeply attracted by Christ he has only criticism for Christianity. In the thinking of some men this distinction between Christ and Christianity is quite articulate. There may be several others in whose mind this distinction is not clear but who nevertheless instinctively and spontaneously and genuinely yield to the power of Christ without showing any leaning towards those institutions and ideas which have come to be associated with the name of Christ. Even the Church, the Sacraments, the Bible and the orthodox Christian doctrines, which count for so much with most Christians, have no attraction for them.

The Dominating Factor.

As a first step, this is a move in the right direction. That religious India should thus spontaneously express its whole-hearted devotion to Christ and not to Christianity is a fact of tremendous significance for India herself and also for the rest of the world. We cannot but rejoice that the Indian religious consciousness has so instinctively penetrated into the very heart and core of our religion. We cannot but rejoice that the growing loyalty of India to Christ has appropriated the central and most valuable part of Christian experience, while discarding, neglecting or ignoring the less valuable elements. It is fit and proper that the supreme figure of Jesus should thus dominate the living heart of India and call forth such fine and abundant tributes of reverence and worship. In our anxiety for the things associated with Christ let us not forget to attach due importance to this spreading movement whose object is to exalt Our Lord in India.

This instinctive direction of the deepest spiritual impulses of India towards Christ should also be a powerful lesson to the whole world. That, after extensive Christian preaching in which all the paraphernalia of the Christian religion have received due emphasis, India should thus take hold of the heart of Christianity, leaving out the rest, must stimulate the Christian world to revise afresh its scale of values and to give back to Jesus His supreme place. India's rich spiritual heritage may thus give a new interpretation even now, while she is still nominally non-Christian, to the message of Jesus.

The other fact about the present situation is that men are not merely willing to acknowledge their loyalty to Christ but they are also anxious of their own accord to spread it. Time was when we had to coax men to listen to our Christian teaching. Time was when we had to persuade them to read the Bible. Time was when we had to give the Christian message without mentioning the name of Christ. All this is changing now. The name of Christ is adored and revered here, there and everywhere. And some Hindus themselves are beginning to feel that they ought to awaken in their fellow religionists a sense of the supreme power of Jesus. They are willing not merely themselves to yield their lives to the practice of the precepts of Jesus but they are anxious to stimulate others to do so. Some of them go out of their way to preach, to teach, to lecture and to write in order that the message of Christ may be spread far and wide. This also is a significant fact.

Is India Moving Towards Christianity?

But have I been overstating the case? Have I forgotten the fact that most of these men would not accept the uniqueness of Jesus? Would not joining hands with them strike at the very root of the claim for the uniqueness of Christ? Some Christian workers have for this reason deplored the present situation. They have considered that this is only a further evidence of the eclectic character of Hinduism, that Christ will be merely given a place in the Hindu Pantheon, and that everything distinctively Christian will be swamped. If we may forcast the future, India will offer innumerable interpretations of Christ from different points of view. A good many of them will be orthodox and a good many probably unorthodox. The Christian Church will be the arbiter of orthodoxy. There can be no sort of control over the interpretations offered outside the Christian Church. We can only hope and pray that those who are outside the Christian Church endeavouring to understand and to interpret Christ will acknowledge His greatness in full measure and do justice to the unique character of His revelation.

But will the Christian Church in India maintain the supremacy and uniqueness of Christ? Or will she, yielding to the strongly eclectic character of Indian religious thought, think of Jesus only as one among many manifestations of the Divine? We forget that in the profounder reaches of theological thinking in India there is no eclecticism. Does Ramanuja, for instance,

think that what he teaches is the same as what Sankara teaches? No, he always takes pains to maintain that his thinking wholly differs from that of Sankara. At every point he draws out the distinction. So does every theologian in India. He shows wherein his own system of thought differs from those of others. He does not minimise the differences. He does not say that all the systems of religion are equally right. This attitude of mind, which we frequently encounter in the course of our Christian teaching, is superficial. When an Indian becomes deeply and truly devoted to Christ he will not fail to recognise the real variance between Him and the other revealers and prophets of God.

What Really Matters.

But we may ask why there is not a larger number of people who are becoming Christians. In our urgency we should not press for outward acceptance. True devotion to Christ is the first step. If a man seeks to give true expression in his life to his loyalty he will begin to identify himself with the Christian Church which, whatever its failures may have been, has been the one body which has sought to follow Christ through the ages. Experience will teach that association with this body will in the long run be a help and not a hindrance. He will find in the Christian Church an environment in which his loyalty to Christ will find its best and most helpful expression. Let us urge by all means a full and real devotion to Christ. But let us not place the same emphasis upon the ways in which we think this devotion should be expressed outwardly. In God's good time the religious consciousness of India will unfold as a perfect blossom. In our hurry we cannot press it open. For a long time the bud has remained closed. Now it is unfolding slightly and a few glimpses of beauty appear before our wondering eyes. In our anxiety we should not tear open the bud ; for then there will no full blossom but only shreds left. The God of all love, who is awaking India to a consciousness of the power and love and beauty of Christ, will complete and perfect His glorious work.

Résumé français.

Il y a des signes indiscutables d'un mouvement de l'Inde vers le Christ. Nous ne parlons pas seulement de l'influence de l'idéal chrétien pénétrant la pensée et la vie indiennes, mais d'individus venus personnellement à Jésus. Un ascète indou a écrit une Vie de Jésus ; un Indou, professeur de

philosophie, a, dans une conférence faite à des étudiants, rendu hommage à Jésus ; un autre commente le Sermon sur la Montagne. On pourrait citer beaucoup d'autres exemples, tous significatifs de la même tendance. Ce mouvement se dessine-t-il comme devant durer et s'accroître ou, au contraire, comme passager et superficiel ?

Deux faits importants frappent l'observateur. Ce mouvement est puissamment influencé par la vie et par l'enseignement de Jésus. Nous Chrétiens sommes fiers du prestige social attaché au Christianisme, de nos méthodes d'organisation, de leur efficacité, toutes choses que l'Indou n'apprécie pas. Il distingue, tantôt très nettement, tantôt inconsciemment, entre le Christ vers lequel il se sent attiré et le Christianisme pour lequel il n'a que des critiques. Il peut s'abandonner spontanément et de tout cœur au pouvoir du Christ, sans le moindre penchant pour les institutions ou les idées que nous avons coutume d'associer à ce nom. L'Eglise et ses doctrines, les Sacraments, la Bible sont pour lui sans attrait.

Par ce premier pas, l'Inde s'engage dans la bonne voie. Cet élan vers le Christ et non vers le Christianisme est un fait d'une importance capitale pour l'Inde et pour le monde entier. Réjouissons-nous de voir la conscience religieuse indienne pénétrer instinctivement jusqu'au cœur même de notre religion, faisant sienna la part la plus précieuse de l'expérience chrétienne et négligeant les éléments de moindre valeur. Il convient en effet que la personne de Jésus reste dominante et reçoive un tribut abondant de respect et d'adoration.

Cette tendance instinctive des aspirations spirituelles de l'Inde vers la personne de Jésus devrait être une leçon pour le monde chrétien tout entier. Instruit par l'expérience faite dans l'Inde, puisse-t-il être amené à réviser l'échelle de ses valeurs et à rétablir Jésus dans sa place suprême. Ainsi même, avant d'être chrétienne, l'Inde, par la richesse de son patrimoine religieux, peut contribuer à une interprétation nouvelle du message du Christ.

Second fait important de la situation présente : le désir de prosélytisme chez ceux qui proclament leur attachement au Christ. Il fut un temps où il fallait transmettre le message du Christ sans prononcer son nom ; aujourd'hui ce nom est adoré, révééré. Quelques Indous eux-mêmes éprouvent le besoin de faire connaître à leurs coreligionnaires le pouvoir suprême de Jésus ; ils veulent non seulement vivre selon les préceptes de Jésus, mais stimuler chez d'autres le même désir.

Mais ce tableau n'est-il pas trop optimiste ? La plupart de ces hommes ne reconnaissent pas en Jésus le Dieu unique. Pouvons-nous pactiser avec eux ? Il y a des Chrétiens qui déplorent la situation actuelle, n'y voyant qu'une preuve nouvelle de la nature éclectique de l'Indouisme, disposé à placer Jésus dans le Panthéon indou en rejetant tout ce qui fait le caractère distinctif du Christianisme. Sans doute, l'Inde offrira, dans l'avenir, d'innombrables interprétations, orthodoxes et non-orthodoxes, du message du Christ. L'Eglise chrétienne en sera l'arbitre. Nous ne pouvons que prier pour que ceux qui n'appartiennent pas à l'Eglise du Christ reconnaissent sa grandeur et le caractère unique de sa révélation.

L'Eglise chrétienne pourra-t-elle maintenir dans l'Inde la suprématie et le caractère unique de Jésus ? Ou, cédant aux tendances éclectiques de sa pensée religieuse, l'Inde ne considérera-t-elle Jésus que comme l'une des nombreuses manifestations de l'élément divin ? N'oublions pas que, dans le domaine profond de sa pensée théologique, l'Inde n'est pas éclectique ; l'enseignement de nombreux théologiens en fournit la preuve.

Lorsqu'un Indien deviendra sincèrement et profondément fidèle au Christ, il ne manquera pas de reconnaître ce qui le sépare des autres prophètes de Dieu.

Mais, dira-t-on, pourquoi n'y a-t-il pas plus d'Indiens qui se fassent chrétiens ? Laissons agir le temps. Un attachement fidèle au Christ est un premier pas. L'homme qui voudra que sa vie soit un témoignage de son loyalisme se rattachera peu à peu à l'Eglise chrétienne, seule institution qui, quelles que soient ses faiblesses, ait à travers les siècles marché sur les traces du Christ. Insistons sur la valeur de la foi en Jésus, non sur la forme qu'elle revêt.

Quand Dieu le voudra, le sentiment religieux de l'Inde s'épanouira. Le bourgeon, longtemps fermé, s'ouvre lentement. Craignons, par trop de hâte, d'en compromettre la floraison. Dieu saura accomplir et parfaire Son œuvre sublime.

Are Christian Missions Still Needed in India ?

By R.L. RALLIA RAM.

Are Christian Missions still needed in India? The answer to this question is not difficult to seek. There are those who maintain that Christian Missions were never needed in India, and the problem of "still needing them" does not arise. Another section of the Indian people hold that Missions are no longer needed, while a great majority not only welcome but strongly desire that Missions should not withdraw, but strengthen their work in this country. They would however, stipulate that a change in their angle of vision and missionary methods of work is necessary.

Where Missionaries Have Failed.

In the first category, two classes of people may be found. The first class consists of those who do not see any value in the religion of Jesus Christ. They believe that the old Scriptures of India contain all wisdom. Such people may be reckoned of little account in any serious study. The second class of antagonists to Missions argue that Christian Missionaries are the emissaries of Western Civilisation and of Imperialism; that they are first and foremost members of the ruling race and are as much concerned with the continuance of Alien Domination in India as with their own propaganda. It has even been contended that they are often found in the company of the Die-hards. They are Europeans first and Christians afterwards. Colour has been lent to this assumption by the opinions that are sometimes expressed by them in public or in private, and by the fact that in their "Homelands" they have been associated with a propaganda calculated to bring into relief such features of Indian life as are repugnant and repelling. To a people of an ancient civilisation, or an old culture, such conduct on the part of persons who are claiming to be messengers of peace and goodwill seems inconsistent, and takes away a great deal from the strength of

their message. The number of such Missionaries as have drunk deep of the wisdom and culture of India can be counted on the fingers of one's hand. The message of Jesus Christ can only be received by India if it is the fulfilment of her age-long quest after truth — the crown of all that is highest and noblest in her tradition. There is much in the past history of India of which she can justly be proud. She can lift up her head and point out many things that are of inestimable value to the younger members of the world's fraternity of people. It is only in this spirit that a devotee of Jesus Christ can approach India and can present to her the Master of her future destinies. It is when her spiritual past is sought to be obliterated and Western forms of Christianity are offered as a complete substitute, that the claim is naturally advanced that Christian Missions were never needed and are no longer needed in India.

The Indian Church Demands Independence.

The arguments of the exponents of the second view-point, viz., that Missions are no longer needed, may be thus summarised as follows : Jesus Christ has a great spiritual message for this old land, and His life and His example are something that India values and would like to retain. India should be thankful to the Christian Missionaries for introducing Him, and because they have also been instrumental in demonstrating Western methods of social service with their many worthwhile elements. India is richer for these contributions, but the task of the Missionaries is now done. We have come to know and to revere Jesus Christ. He has an abiding place in our hearts. India cannot lose sight of Him, but we desire to interpret Him in our own way. We shall sit at the feet of the Master ourselves and we shall learn direct from Him. As a result of the labours of the Missionary Societies, there has come into existence the Indian Church. We shall look to that Church for showing us in practical life whether the Life and Words of Jesus Christ can be translated into action. If the Church fails, we shall know that you have given to India a false interpretation of the Great Lord. Whether the Church fails or succeeds, Christ will still be ours. There is no more need for the Christian Missions to stay.

There is another aspect of the matter too. The strength of the Indian Church is dependent very largely on foreign personnel and foreign money. The Indian Church is poor and owns no property. If a different policy had been adopted the Church

might have been stronger. There are religious bodies in India which are much younger than the Christian Church, but economically and materially in a much better position. If the Christian Church is to become an institution of the land, it must have a strong organisation of its own, it must have resources, it must have some vested interests. Most of these are in the hands of societies with Headquarters in foreign lands. The sooner the foreign Missions withdraw, the better; for only then will the Indian Church learn to stand on its own feet and develop its own life and its own methods of work.

The Need For a New Type of Missionary.

Both the first and the second points of view have some elements of truth, and point to the weakest link in the chain; but the great majority of educated Indians would to-day vote for the continuance of Missions. They would probably ask for a change in the angle of vision to suit the altered circumstances. No doubt there has been a considerable advance during the past decade, for the spirit of cooperation is abroad. There is much more camaraderie between the foreign missionaries and the Indian Christian workers than ever before; but is the change and advance quick enough to meet the rapid changes now taking place in India, or are the Missions only taking their clue from other spheres of life and changing their policies too slowly to be effective?

Can India afford to do without Christian Missions? India is now awakening from a dream. There is a new hope in the hearts of her younger men, new ideals have been placed on the pedestal. Her national consciousness is a factor to be reckoned with. The ideal of Swaraj is an idol of every heart. India must come into her own. But the task is neither easy nor within easy reach. The help of every agency that offers its assistance must be welcomed. The Christian Missions have played their part in bringing about this change. They are a most valuable factor in the work of national reconstruction. According to the Directory of Christian Missions, 89 Agricultural Settlements, 51 Colleges, 247 High Schools, 170 Industrial Schools, 475 Middle Schools, 76 Teachers' Training Institutions, 205 Dispensaries, 213 Hospitals, 60 Leper Institutions, 8 Tuberculosis Sanatoria, 11 Homes for the Blind, 6 Homes for Women, are being conducted by the Protestant Christian Missions in this land. Can India afford to lose all these agencies of public welfare? This is by

no means the best part of the argument. We in India are in a period of transition, in the throes of a Renaissance. There is a great danger that in our task of national reconstruction and of rebuilding our economic and social systems in the scheme of an ideal Swaraj, a *merely* nationalistic tendency may so overwhelm our motives that the spiritual values may be lost altogether. The work of the Christian Church and of the Christian Missionaries has behind it the dynamic power of Jesus Christ and thus contributes to our social and economic work that spiritual impetus which alone can impel the younger generation of Indians to concentrate their lives to the regeneration of their motherland on a high and a Divine plane.

The Immediate Task.

The Christian Church is still weak, and the future of the relation of Jesus Christ to India in her new life must depend upon the way the Christian Church is able to make its contribution to the national life. So, if the time comes when the Christian Missions entirely withdraw, the Indian Church should be in a position to continue not only that part of the work of foreign Missions that may be termed purely spiritual, but it should also be in a position to carry on all those great and splendid institutions that have been created by them for India and without which India would be distinctly poorer.

The chief task of foreign missions now is to enable the church to take over their work. And while the work in the wider field of the social and economic amelioration of India must be continued, the duty of Missions is primarily to bring about as soon as possible, the time when the Missions shall be entirely absorbed in the Christian Church, or when, in the words of the Missionary Statesman, Henry Winn, the time of "Euthanasia" must draw nearer. The real problem is that, while this is recognised in theory, in practice the business of keeping the machinery going is so all-absorbing that the ideal is often lost sight of or at least pushed aside for the time. Is it possible to keep this ideal before the Missions as a practicable goal, to be worked for every day of the Missions' existence in India? If this is only a theory, and the goal is still in the very far distant future, the sooner the Missions withdraw the better, so that the weak, struggling Church may find its level at the earliest opportunity.

What Is Wanted — Co-operation.

The question is not one of L.S.D.; neither is it one of personnel. It is a question of the spirit and the motives with which missionary work is undertaken. It also means assigning new spiritual values to the work which is being undertaken. Disciples of Jesus Christ from other nations will always be needed and welcomed, in India more than in any other land. The Eastern and Western cultures have come into conflict in this country and the future of the human race depends on the outcome of this conflict. It is only Christian disciples who, by the fellowship of common service, can demonstrate the practical unity that is possible in Jesus Christ and the practical revelation of the ideal of universal brotherhood in Him. Moreover every nation has some distinct contribution to make to the life of the world, and India is richer because men of all nationalities have come to make their contribution through the international Christian fellowship of the Christian Church. All such contributions will be needed for a long time. Even if the Christian Missions withdraw, the Christian Missionaries would still be welcomed and asked for as fellow-workers of the Christian Church in India.

To sum up the answer to the query with which we started, it may be said that Christian Missions are still needed in India, but that India desires that they should be withdrawn as a separate organisation as soon as that is possible, while, as far as Christian Missionaries are concerned, she desires that they should never be withdrawn. If this task is to be accomplished, the Missions need to send men who have faith in the venture, belief in others and no superiority complex; who are willing to take risks; who come to serve and not to govern; who are willing to obliterate themselves so that their Cause may flourish — men with a new outlook on life. Let foreign missions send us men of consecration and of purpose, as fellow-workers with their Indian co-workers!

Deutsche Zusammenfassung.

Ist christliche Mission in Indien noch notwendig? Es herrschen darüber verschiedene Ansichten; die einen behaupten, dass christliche Mission in Indien nie nötig war und so wäre die obige Frage für sie überhaupt nicht vorhanden; andere wieder glauben, dass Mission jetzt nicht mehr nötig sei, während die Dritten, und diese sind weitaus in der Mehrzahl, Mission nicht nur sehr begrüßen sondern wünschen, dass sie

ihre Arbeit in Indien noch verstärke. Allerdings halten sie eine Aenderung der Arbeitsmethoden sowie der ganzen Einstellung der Missionare zu Indien für durchaus unumgänglich.

Die erste Kategorie könnte man in zwei Gruppen teilen, in diejenigen, die überhaupt keinen Wert in der Religion Jesu Christi sehen und in diejenigen, die die Missionare von vornherein als Träger westlicher Zivilisation und des Imperialismus bekämpfen. Sie behaupten, die Missionare seien in erster Linie Europäer und dann erst Christen. Und tatsächlich ist die Zahl derjenigen, die sich wirklich tief mit der Kultur und den Weisheiten Indiens beschäftigt haben, nur klein. Die Lehre Jesu Christi kann nur dann Aufnahme finden, wenn sie wirklich Indiens jahrelanges Suchen nach der Wahrheit erfüllt und so gleichsam das Höchste und Beste der indischen Tradition krönt. Nur wer anerkennt, dass Indien alte Wahrheiten besitzt, ist geeignet, Jesus Christus zu vermitteln. Und nur, wenn man die geistige Vergangenheit Indiens wegzuleugnen versucht und als Ersatz das Christentum in seiner europäischen Form den Indern bietet, wird die Antwort sein, dass christliche Mission niemals nötig war und nicht länger nötig ist.

Die Argumente der zweiten Gruppe, die der Meinung waren, dass Mission nicht länger notwendig ist, könnte man vielleicht so zusammenfassen: „Wir sind davon überzeugt, dass Jesus Christus eine geistige Botschaft zu bringen hat, und wir sind auch dankbar, dass die Missionare uns diese übermitteln und uns die westliche Form der sozialen Arbeit gezeigt haben. Uns ist dadurch viel Bereicherung geworden. Jesus Christus hat wirklich einen Platz in unseren Herzen gefunden, den er nie wieder verlieren kann, aber die Missionare brauchen wir jetzt nicht mehr, denn wir wollen ihn auf unsere Art gestalten und lebendig werden lassen. Durch die Arbeit der Missionare ist zwar die „Indische Kirche“ entstanden, aber wir werden prüfen, ob diese wirklich Jesu Leben und Worte im täglichen Leben in die Tat umsetzt. Sollte sie versagen, dann wissen wir, dass die Darlegung Jesu Christi falsch war!“

Die Ansicht mancher anderer ist, dass die Indische Kirche zu stark abhängig sei von fremdem Geld und den Europäern. Das käme daher, weil sie arm sei und keine eigenen Besitztümer habe. Der Grund dafür läge in einer falschen Politik und Organisation, dass sei durch andere jüngere Einrichtungen erwiesen, die finanziell viel besser basiert seien. Wenn die Kirche Jesu Christi aber wirklich eine lebendige Einrichtung in Indien werden solle, dann müsse sie auch eine eigene starke Organisation haben, die nicht ihre Zentrale in europäischen Ländern hat; sie müsste Geldmittel und festgelegte Rechte haben.

In diesen Ansichten ist manche Wahrheit. Aber die grösste Mehrheit der gebildeten Inder steht doch auf dem Standpunkt, dass die Missionen in Indien weitergeführt werden müssen, allerdings, wie schon erwähnt, unter der Bedingung, dass sich manches in der Einstellung der Missionare ändere. Zweifelsohne ist hier und da schon eine solche Umstellung geschehen, es besteht eine viel engere Arbeitsgemeinschaft und Kameradschaft zwischen dem europäischen Missionar und dem indischen christlichen Prediger: Aber ist dieser Fortschritt wirklich gross genug, um den ungeheuer schnell vor sich gehenden Veränderungen in Indien zu begegnen?

Kann Indien wirklich ohne die christliche Mission fertig werden? Indien erwacht augenblicklich als Nation aus einem tiefen Schlaf. Mit diesem neuen Nationalbewusstsein muss man heute rechnen. Für

dieses Erwachen sind die christlichen Missionen zu einem gewissen Teil verantwortlich. Unter ihrer Anregung und Leitung sind zahlreiche soziale Einrichtungen entstanden, die alle zum nationalen Wiederaufbau beigetragen haben; laut dem Bericht der christlichen Mission sind es die folgenden: 89 landwirtschaftliche Besitzungen, 51 Hochschulen, 247 höhere Schulen, 170 Industrialschulen, 475 Mittelschulen, 76 Lehrervorbereitungsinstitute, 205 Armenapotheken, 213 Krankenhäuser, 60 Häuser für Aussätzige, 8 Sanatorien für Tuberkulose, 11 Blindenheime und 6 Frauenheime. Eine grosse Gefahr besteht beim nationalen Wiederaufbau und der Reorganisation unserer oekonomischen und sozialen Systeme, nämlich dass eine nur nationale Tendenz so stark Ueberhand gewinnt und dadurch die geistigen Werte verloren gehen. Dies kann eventuell durch die Missionare verhütet werden, die hinter sich die dynamische Macht Jesu Christi haben.

Die christliche Kirche ist in Indien noch schwach und die Beziehungen, die Jesus Christus zu dem neuen Indien haben wird, hängen davon ab, ob die christliche Kirche dem nationalen Leben gerechtwerden wird. Es wäre Aufgabe der Missionare, die Inder selber so zu schulen, dass, wenn wirklich die Missionen eines Tages ihre Arbeit einstellen, die Indische Kirche nicht nur den geistlichen Teil der Arbeit weiterführen kann, sondern ebenso gut alle die sozialen Einrichtungen, die für Indien so viel Segen gebracht haben.

Dies alles ist in der Theorie wohl erkannt worden, aber in der Praxis, in dem rein technischen Aufrechterhalten scheint das Ideal oft vergessen oder wenigstens beiseite geschoben zu sein.

Mehr oder weniger trägt jede Nation zur Bereicherung des allgemeinen Lebens bei und Indien hat, dadurch dass Menschen so verschiedener Nationen gekommen sind, eine allgemeine christliche Gemeinschaft in der christlichen Kirche zu zeigen, einen grossen Vorteil gehabt. All dies kann nicht auf einmal aufhören!

Um nun alles in einer Antwort zusammenzufassen, möchte ich sagen, dass wir heute christliche Mission ebenso sehr notwendig haben wie früher, dass wir sie aber als getrennte, fremde Organisation nicht dulden können. Wir bitten, uns Männer, christliche Missionare zu schicken, die Glauben in die neue Gestaltung der Arbeit haben, die mit keinem Ueberlegenheitsdünkel zu uns kommen, die dienen wollen und nicht herrschen, die sich selber um der Sache willen zurückstellen können, Männer mit einer neuen Idee vom Leben. Ihr fremden Missionen schickt uns Männer, die sich selbst einem heiligen Zweck geweiht haben, die bereit sind als Mitarbeiter ihren indischen Kameraden zu helfen!

Are Christian Missions Still Needed in India ?

By J. S. B. ABRAHAM,

A certain Fourth of July orator in America became embarrassed when his turn to make a speech came, and delivered himself thus : " Gentlemen, what we need — what... what... what we — what we need is — is — fewer men — what we need is fewer men, and more of them! " My first reaction to the question asked in the title of this article was very similar. What we need in India is a few good missionaries *and* more of them! We need quality in the personnel of the Mission and more of it.

The Missionary Who Is a Menace.

Our country has been the dumping-ground of many Western products, and among them may be included the sort of foreign missionary who is a menace to all real Christian service. It is the class of missionary on whom an article like this will be wasted, and yet it is just that very class of people that we should wish to get rid of. At the same time there are quite a few men and women who have chosen to serve us and our needs and who though from a foreign land will always be a distinct asset to us in our period of nation-building. It is these that we need in increasing numbers. The term " missionary " denotes a very heterogeneous crowd possessing a mental equipment that ranges anywhere " from Rome to Tennessee," including others who will not bow their knees to either!

We shall first consider the type of missionary that we do *not* want in India. He, like the thorn in the parable, generally flourishes alongside of the better class of missionary, and eventually chokes out all the usefulness of the latter. We in India do not want any missionary who comes to us in the spirit not of a " minister " but of a " magister. " Perhaps the word " minister " is misleading, especially in these days of power and prestige, when even a minister under our Diarchy is looked

upon as a demi-god. I am using the term "minister" in its original meaning of servant, and not in the spirit of an overlord or as the privileged representative of a Chosen Race.

The Superiority Complex.

And yet this unfortunate type of missionary is all too common, no matter what particular Mission you choose to investigate. Of course in some missions they thrive like an epidemic. It is this kind of missionary that combines in his person all the smug religiosity of a pharisee and the unscrupulousness of a Western diplomat. It is this kind of missionary that has one line of conduct for the Hills and the Homeland, and another for the Mission Station where he has to make his noble attempt at being an "example" to the poor "native." It is this kind of missionary that crowds a Government-House party and takes all his political and other views from the Anglo-Indian Press. He can never forget his colour or race. He is a secret or avowed believer in the myth of Nordic superiority, and expects certain privileges for his race which even such godless institutions as the railway companies have long ago stopped granting. One of my friends who is now a Y.M.C.A. secretary once told me that in his young days in the Sunday school his missionary (who happened to be a German) had so rubbed into him such exalted notions about Germany that for a long time he grew up in the belief that heaven must be somewhere in Germany! Of course in these more sophisticated days even a thoroughly undesirable missionary is careful to conceal such opinions, but in his unguarded moments he gives himself away. Such a missionary only tries to set up another caste in an already caste-ridden country. It may be that the nation which the Western missionary represents has stolen a march on us in the matter of material civilisation; but simply because he can shoot a bison better and his womenfolk can wear fewer garments than ours, that is no real proof of his superiority over us. Then again there is a type of missionary who, though not guilty of any of these faults, still consciously or unconsciously absorbed into his system a kind of Imperialistic way of thinking and acting which jars on us. To this type of missionary the gospel is "Made in U. S. A." or "Made in Great Britain" and patented by the Churches in both those countries. Whether in the pulpit or on the platform, one could hear the refrain through their message — "*We are the people!*" — "*Christ is ours!*" — "*We are the accredited agents!*" One gem among

this type is reported to have said at a street preaching that there is good rainfall in America because the people are all Christians there! Sometimes this kind of proprietorship and air of monopoly sickens us to the point of disgust and even aversion to the message.

The Missionary Who Is Welcome.

We in India will always be glad to welcome real missionaries from the West who will come to us in the spirit of our Master — namely to serve and not to be served. We shall want them not merely to stay in India but also to identify themselves with us — not simply by discarding the shaking of hands and adopting the Namaskaram instead — not by giving up their mode of dress and adopting ours — not by admiring everything that is Indian, when we know only too well that we have as many faults in our culture and civilisation as they in theirs. This is but a superficial conforming to our mode of life ; it will not make them Indians. We would rather the identification of interests was more fundamental than that. It would certainly mean sacrifice of no small order. But it will be the sort of sacrifice that will manifest itself and which will not need much advertisement. If a missionary is not prepared to consider India as his home, he has no business to be here. As things are at present, he is like the dove that went out of Noah's Ark. He may fly all over creation, but must get back to his original home to rest. He is just a glorified globe-trotter, only instead of " doing " India in two months and writing a book about it, he " does " it in twenty years. If a missionary is to amount to anything he must take us for better and for worse, and live all the days of his life with us and be one among us. The long or short-term contract, which is so typical of most of his business and other relationships in the West, may be good enough in its own way but not good enough for India. If he is to be simply a bird of passage, he is no better than a Civilian, though perhaps with this important difference — he is not a charge on India. He gets his salary and allowance from abroad, and so even an undesirable missionary is economically a gain to us, because he releases foreign money into India! Still, I do not think we would want a missionary to remain in our country on that score. We have enough of American tourists who periodically invade our land and do us a good turn by spending their dollars here.

A Fundamental Change Necessary.

It is not that the missionary has not done any good in India. He has established hospitals for us. He has redeemed quite a number of the submerged classes from a life of slavery to freedom of a kind. He has conducted educational institutions of varying kinds. But these are services which the Indian has learnt to do for himself with the help of the Servants of India Society, the Ramakrishna Mission, the Arya Samaj, and the Indian Municipalities and Government. So the only future justification for the presence of missionaries in India is that they will be here as men and women who will identify themselves with us in everything Indian, "who will be glad or grieved, content or not, at every little thing that concerns us." This means that they must be more like the Master, and like Him be as one that serves. This will mean a fundamental change in the entire missionary outlook and policy. There can be no more bigotry, no more use of religion as a divisive force. Much of the present intolerance must disappear. There can be no more exclusive missionary cliques and missionary diplomacy. There can be no more abuse of power that comes by the possession of unlimited funds. It will also mean no more overriding of Indian sentiments and aspirations. It certainly will mean the death-knell of missionary bureaucracy in all its manifold forms.

Christianity Must Be Lived -- not Preached.

India's needs are many and India's needs are urgent. But we would rather continue to be poor than let any group of self-righteous foreigners come and insult us with their doles, whether it be money or the gospel. At least the enlightened section among the Indian people will have no respect for any missionary who comes to us in the spirit not of a servant, but of a diplomat. We want Christianity *practised* in our midst, and not preached or publicly demonstrated. We want men and women who will merge their lives with the life of the people, and let their influence work in such a way that it will bring into India a people who shall be worthy citizens of the Kingdom of God. Judged by these standards, many a missionary and many a Mission will have to pack up and go; but I believe that the few that will be left behind will be so unhampered by the presence of those others that the Kingdom of God in India would be established much sooner. It is more of these "few" missionaries that we need — more — and yet some more.

Movements of Student Life and Thought in India

(A) *Among Men Students.*

By R. F. Maccune.

One of the greatest needs for the work of national reconstruction in India, in the economic, social, political and religious spheres, is the need of more Indian initiative. The tasks of leadership very often descend upon most diffident and almost unwilling persons. And this, in the home of more than 300 million men and women! One naturally asks : Why?

Mr. Ramsay Macdonald, Britain's first Labour Premier, lays his finger on one most pregnant of many causes, when in his thoughtful book "*The Awakening of India*" he says :

"In all attempts to govern a country by a benevolent despotism, the governed are crushed down. They become subjects who obey, not citizens who act. Their literature, their art, their spiritual expression, go. They descend to the level of mere imitators and copyists.... When we recall the riches of Indian civilization in the past, it becomes plain that the loss of initiative and self-development has been greater in India than in almost any other country. (Vide p. 231.)

Subjects, not Citizens.

India has been the land of benevolent despotism for centuries. The young Indian, as he is awakened to a sense of his racial and cultural pride, discovers that he is growing under, or rather that his growth is being stunted by, such a system of direction and control. Those to whom fell the arduous task of "educating" the Indian people under British sovereignty, wittingly or unwittingly, concerned themselves with the production of "subjects who obey, not citizens who act." One cannot help thinking that the task of ensuring British supremacy, to which all Britishers

in India had to address themselves after the Indian Peoples' War of Independence, — commonly known by the ugly name of the Indian Mutiny of 1857, — must have been the deciding factor when British educationists of that date were enunciating to themselves *for actual working* their educational objective. However that may be, it is beyond dispute that in spite of all the noble efforts of some of the educational institutions of to-day, the young Indian, when he leaves the University, is generally more fitted to obey than to act on his own. His latent powers and natural gifts are not much developed. Quite often his "educators" have not even paid him the compliment of suspecting the presence in him of any such gifts or talents. And even where they are known to exist, generally no adequate effort is made to develop them. Quite often, the busy teacher has no time for that side of things. When you are responsible for so much, the temptation to do it all yourself, and ensure the quality of work done, rather than spend yourself in training amateurs in the art of doing things, is almost too great for resistance in such a situation as India presents.

A Small Student Body.

There are in India¹ over 63,000 men and over 1,800 women students, distributed mainly over 169 Arts Colleges for men and 16 Arts Colleges for Women. Of these, not more than 4000 are Christians. The percentage of total scholars to the population of the country is only 6.7 for men and 1.31 for women. When it is realised that the percentage for College students is still lower, the smallness of our college community begins to dawn upon us. And yet it is these upon whom depends, so largely, the future of India. For anything that the educated citizens of India will really set themselves to accomplish will ultimately find acceptance with the masses. *Noblesse oblige* : What account, then, does the Indian student give of himself?

What the National Movement Means to Students.

The most significant of the many complex phenomena which India presents in these days of rapid growth and change, is the fact of the National Movement — to-day the dominant fact of

¹ These figures are taken from the Indian Year Book, 1927, published by the *Times of India*, Bombay.

student life and thought. To a great many students God speaks through India : to some He speaks through India alone.

In 1920-22, Indian students responded in a small measure to Mr. Gandhi's message of Non-co-operation ; not because (as some fanciful people would have us believe), Bolshevik poison had found its way into their anaemic minds, but for the very simple reason that non-co-operation seemed to offer a sufficient channel for their growing national consciousness. Here it must be clearly stated that the National Movement means, to a great many minds, little more than strong national sentiment. But that is not the complete truth. Witness the testimony of a shrewd Anglican Missionary.

" At least India's political leaders are not mere agitators, out for what they can get, nor do fifteen thousand young man of education go to jail for the fun of it. The mild Hindu has grit to-day. Nationalism has introduced a virile strain of sacrifice into Indian political life¹. "

My memory of the stormy days of non-co-operation is still green. I was studying in a government college in a tame Indian State. But we were all moved, and some of us responded to Gandhi's appeal. One of my classmates, a brilliant student and a man of spotless character, a Brahmin, left College, trained himself in the art of spinning and weaving and settled down in a humble national school in his village to live a life of love and service, and to be a centre of light for his simple neighbours. Simple, unobtrusive acts such as his were numerous in those days. They are no less so to-day ; only we take less notice of them.

A Latent Heroism.

If the average student does not spin, it does not mean that his heart is not with Gandhi, — " the spirit is willing but the flesh is weak. " He does wear Khaddar occasionally, and he would wear it more frequently if he could learn to wash his own clothes ! The well-to-do student wears European clothes, but no longer does he look down upon his fellows who wear only Indian dress. There is practically no *hatred* of the foreign ; there is, in the minds of many, aggressive respect for the Indian. Once this last is assured, true Indian catholicity will appear, and India will welcome and take full advantage of contact with other peoples.

If some of the very best of us could truly appraise the impli-

¹ Holland in " *The Indian Outlook*, "

cations of Gandhi's present programme as offered in the Spinners' Association and get rid of the notion that by throwing ourselves into it we would be limiting the scope of our usefulness, hundreds of students would follow the Mahatma's lead. But the sensation-loving press and the politician wedded to dramatic methods of work and busy seeking short-cuts to national emancipation, will not give the students a chance.

There is latent heroism in the Indian student ; but there is not a big enough leader with a big enough programme to draw it out. There is Gandhi ; but political India will not give him a fair chance.

Here I must address a few plain words to my foreign Christian readers. Reading the above they are sure to say : " But surely Christ is big enough ". Yes ; *He is big enough*. But His messengers are not : and they will insist on making a dwarf of even Him. Those who dominate the field to-day are " whites. " And they have failed miserably to grasp the inner meaning of the National Movement. They take their stand on the tradition of organized Christianity. They are out " to save souls " The young Indian wants to save *India, not Indian Souls Minus India*.

The white messenger wants the young Indian to develop a Christian international outlook, a " Human-brotherhood-God's-family " outlook, if I may say so. The young Indian understands ; he is attracted ; but he will not agree. Not yet. For, he notes, the messenger is content to see his own country develop a " My-Race-Supreme " mind.

This is truth plainly, perhaps bitterly, spoken. But this is how the Indian student feels.

The Need for Self-Discipline.

Of organized movements, there is not much to report. An *All-India* Conference and a few Provincial Conferences are held, at which a great many pious and spirited resolutions are passed. Hardly anyone takes them seriously. Usually the thing is done for the fun of it. For the last two or three years, Youth Conferences and Congresses have been gaining in popularity. Their best service lies, probably, in the fact that they bring together so many youths from a number of provinces. But one cannot help the impression that there is little of earnest contact of mind with mind.

The more one lives with students, the more one feels the weakness and even the lack of organized "worthwhile" movements among them. They are so accustomed to the spectacular and impotent methods of the Indian politician of to-day that a programme of social service which demands sustained enthusiasm and protracted effort will often leave a representative group, in the main, cold. They need to be more disciplined, — as the whole country does, — till self-discipline shall become almost an instinct. This perhaps is our biggest need.

In a representative student group, it is safe to expect, speaking generally, an atmosphere of moral health. Certain morbid and obsessed minds have led a great many people in the world to imagine that Indian students must be thinking dirty "sex" thoughts half the day. There could not be a blacker lie. Men-students, it is true, can be seen staring at prettily-dressed modern Indian girls. But there is nothing essentially evil in that. They are faced with a comparatively new phenomenon. They are seeing women in new surroundings, and in some ways with new eyes. Young men and women are slowly learning to talk to each other as they talk among members of their own sex. There is great need to guard against the usual dangers of reaction; but even greater is the need to promote healthy social intercourse between the sexes.

The Lack of True Religion.

Deep spiritual experience, intimate fellowship with God, the assurance that God has a purpose for the world, for the individual — all that we call deep religion is not the possession of the average Indian student of to-day. There is an awareness of God's existence in the general atmosphere of the land; and that does enter into his outlook — even unconsciously. Social rules and religious ceremonies, caste and community loyalties, he is familiar with. To many religion means nothing more than these.

The number of those who relish the writings of Bertrand Russell and Bernard Shaw is increasing. The number of those who regard organized religion, even religion in any form, as a danger to humanity, and specially to the progress of India, is also increasing. The Arya Samaj and some other young religious movements are alive among students not so much for their

spiritual significance but as living revolts against alien ascendancy, as emblems of *Swadharma*.

The Indian student does not follow Christ. He has yet to meet Him and to know Him. When he meets Him he will do Him homage — in his own way. What that way will be, we may speculate, but we cannot tell. And I have no doubt that when that happens, he will fall down and worship Him.

Résumé français.

Dans l'Inde, ce qui retarde le plus le mouvement de reconstruction nationale, c'est l'insuffisance de l'initiative indienne. Et ceci dans un pays de plus de 300 millions d'habitants ! Pourquoi ? Ramsay Mac Donald, dans son livre « *The Awakening of India* », semble bien mettre le doigt sur la plaie : « Toute tentative pour gouverner un pays par un despotisme même bienfaisant aboutit à l'abaissement de ses habitants. Ils deviennent des sujets qui obéissent et non des citoyens qui agissent ».

I. C'est sous ce régime que vit l'Inde depuis des siècles. En prenant conscience de la valeur de sa race et de sa culture, le jeune Indien s'aperçoit que son développement est entravé par ce système de direction et de contrôle. Sous la souveraineté britannique, ceux à qui a incombé la lourde tâche de l'éducation dans l'Inde semblent bien avoir eu pour objectif principal d'assurer la suprématie britannique, de former des sujets, non des citoyens. En dépit du noble effort de certaines institutions universitaires actuelles, le jeune Indien quitte l'université plus capable d'obéissance que d'initiative.

II. Il y a, dans l'Inde, environ 63.000 étudiants et 1.800 étudiantes dont 4.000 au plus sont Chrétiens. Le pourcentage des habitants instruits est de 6,7 pour les hommes, de 1,31 pour les femmes, chiffre absolument insuffisant : tout l'avenir dépend des citoyens instruits, ce qu'ils prendront à tâche d'accomplir sera accepté par la masse.

III. Un des phénomènes significatifs est l'importance prise par le Mouvement national : il domine aujourd'hui toute la vie et la pensée de l'étudiant. En 1920, tous les étudiants furent émus par l'appel de Gandhi pour la non-coopération, mais n'y répondirent qu'incomplètement ; quelques-uns quittèrent les Collèges, apprirent à filer, à tisser, ouvrirent de modestes écoles de villages. Encore aujourd'hui, de tels faits ne sont pas rares, mais on les remarque moins. Beaucoup, sans suivre cet exemple, n'en sont pas moins de cœur avec Gandhi. L'étudiant aisé est vêtu à l'euro-péenne, mais ne méprise plus son camarade qui porte le costume national. L'étudiant indien ne hait pas l'étranger ; ce qu'il y a d'agressif dans son attitude pour faire respecter sa race disparaîtra quand le respect sera obtenu.

Si le programme d'action de Gandhi était apprécié à sa valeur, des centaines d'étudiants le suivraient.

Il y a dans l'étudiant indien un héroïsme latent ; ce qui manque, c'est un chef vraiment grand. Il y aurait Gandhi, mais la politique de l'Inde s'oppose à son action.

IV. « Le Christ n'est-il pas un chef assez grand ? » dira le lecteur chrétien. Si, mais Ses messagers ne le sont pas et veulent le rapetisser à

leur mesure. Ce sont, pour la plupart, des blancs qui, n'ayant pas su saisir le sens intime du Mouvement National, veulent, selon la coutume traditionnelle, sauver des âmes. La jeunesse indienne *veut sauver l'Inde, et non des âmes indiennes sans l'Inde elle-même.*

On voudrait que la jeunesse indienne accepte la conception internationale de la fraternité humaine formant sous le Ciel une seule famille. L'étudiant indien comprend, approuve, mais ne consentira que lorsque le messager du Christ renoncera lui-même à la suprématie de sa race.

V. Peu de chose à dire des mouvements organisés ; une Conférence nationale, quelques Conférences provinciales ; beaucoup de résolutions votées, peu sont prises au sérieux. Quelques Congrès de Jeunesse, qui malheureusement n'amènent aucun contact, aucun échange sérieux.

Les organisations d'étudiants souffrent des mêmes maux que le pays tout entier : l'enthousiasme et l'effort ne sont pas assez soutenus, la discipline est insuffisante.

Contrairement aux calomnies souvent répandues, on peut dire que l'atmosphère morale des groupements d'étudiants est saine. Etudiants et étudiantes apprennent à se connaître et à parler entre eux comme entre camarades du même sexe.

VI. Une profonde expérience, une intime communion avec Dieu, tout ce qui fait l'essence même de la vraie religion, ne se rencontre pas communément chez l'étudiant indien.

Le nombre des lecteurs de Russell et de Shaw s'accroît ; de même le nombre d'étudiants qui voient en toute religion un danger et une entrave au progrès de l'Inde. Quelques mouvements néo-religieux ne sont populaires que parce qu'ils symbolisent la révolte contre la domination étrangère.

L'étudiant indien n'est pas un disciple du Christ. Il ne Le connaît pas encore ; quand il Le connaîtra, il Lui rendra hommage. Sous quelle forme, nous ne pouvons le prédire. Mais sans nul doute, il se prosternera et L'adorera.

Movements of Student Life and Thought

(B) *Among Women Students*¹

By Miss L. DEVASATAYAM.

Some one said at the recent Social Conference held in connection with the Indian National Congress at Madras in December 1927: "This is the Age of Women!" And it did seem true; for at that Conference, where representatives from all parts of India had gathered to discuss measures of social reform, women seemed to take the lead. The reforms proposed, — practically all of them, — were directed towards improving the lot of women in India, by raising the age of marriage, by the removal of the Purdah system and the Dowry system, also by changing Hindu law so as to give women a fair share of the father's inheritance. The speakers on these subjects were more than half of them women, and they spoke as forcefully and as eloquently as the men. These women speakers are now going round the country holding meetings in order to make those resolutions known and to get the support of the public. They have great zeal for social service and spend their time and energy trying to educate public opinion; and strange though it may seem, they are practically all of them non-Christian women. This is largely due to the fact that English Theosophist women have been helping to organise women's Associations in the cities of India and causing the educated Hindu women of leisure to take the lead in the fight for women's rights.

Social Service in Christian Circles.

Christian women are as keen on Service as their non-Christian sisters, but they give expression to it in slightly different ways. A great many are doing paid work as teachers, knowing that the future of India depends on the education of its future citizens.

¹ The background of this article is primarily student life in South India.

Some of them are keen on church work and organise sales and concerts in aid of Church funds. The Women's Auxiliary of the National Missionary Society raises by its annual sale the sum of Rs. 3000 (£200) every year. £200 may not strike you as being a large sum of money, but in a community that cannot boast of many men of wealth, to raise even £200 involves much thinking and hard work for many people. Two college women are doing Christian work in a village on entirely original lines. They are making Christ known to the villagers by being good neighbours to them — helping, healing, teaching, giving, receiving, visiting and praying among them as Jesus himself did among his neighbours. Another graduate belonging to a high class Christian community is working in conjunction with a European missionary among outcaste women and children. Among several students at college there is a desire to render service to the down-trodden and the depressed and a willingness to make sacrifices for this ; but there is also the pull of western civilisation with its increase of material wants to cause them to inhibit and stifle these generous impulses. The desire to earn so as to live comfortably and to dress well, — and also sometimes the needs of the family, — prevent the realisation of these noble desires.

While at college many women students do some social work and Baby Welfare work in the neighbouring villages. During the holidays some of them made an attempt to run vacation schools of the type that have been tried in China with so much success. One could quote other manifestations at college of the desire for social service, but to keep it up and to give expression to it in practical ways in later life seems difficult.

In general, educated Indian women are not politically minded, but they are patriotic. They are anxious to appreciate everything that is beautiful in India while at the same time they cannot but appreciate things that are beautiful in the West. They are very willing to make friends with their western sisters, but they are also very sensitive to slights, real or imaginary, put upon them as Indians.

Changing Social Life.

In social life, Indian women are slowly but surely breaking free of their shackles, the time honoured customs. The love and loyalty to the old folks at home remains the same, but the desire to go about freely to places, to visit their friends in their homes,

to find their recreation in games, music and folk-dancing, to go to the cinema and other places of amusement, is felt by most young people. One must realise however that the class of educated women who form the subject of this article is a very small minority indeed.

With regard to religion, some students have the extraordinary power of clinging to the crude ideas of their childhood in spite of being submitted to a scientific study of the Bible through four years of college life. Others become so full of questions in their own minds that they do not know if we ought to evangelise at all, specially when, as they say, so many non-Christians are much better people than we are.

The Student Christian Movement in India

Past, Present and Future

By the Rev. E.C. DEWICK.

A. The Past.

The past history of the "Student Christian Association of India, Burma, and Ceylon," (otherwise known, from its initials, as "Scaibac"), falls naturally into three main periods :

1. 1884-1896. The period of separate "Student Y.M.C.A.s"
2. 1896-1912. The period of central organisation under the Indian Y.M.C.A.
3. 1912 to the present day. The period of an independent Student Movement in India.

Period I. 1884-1896.

In the College compound at Vaddukoddai, a little Tamil village in Northern Ceylon, which still remains far from the noise of railway or city, there stands under the palm-trees a long low white building, on the wall of which will be found a tablet, recording the birth of the Student Christian Movement in India at this spot, 44 years ago. One would like to picture the scene, which has proved to be so full of after-results for many of the young men of India ; but few details seem now to be available. We know, however, that Frank A. Sanders, then a "Short-Service Professor" at Jaffna College in Vaddukoddai, who had come under the spell of the Student Christian Movement in America, gathered around him a little group of Christian students, and with them formed the first "Student Young Men's Christian Association", not only in Ceylon, but in the whole of Asia.

Only two years later, in 1886, the first "Student Y.M.C.A." was started on the actual soil of India : at Pasumalai, the Theological College of the American Mission at Madura, in South India.

During the next twelve years, a number of similar Student Y.M.C.A.s sprang up in various Mission Colleges throughout India. Two of the first American Y.M.C.A. Secretaries in India, David McConaughy and L.D. Wishard, gave themselves with energy to this work, from 1890 onwards; and in 1893 they were joined by Robert P. Wilder, who founded the Student Volunteer Movement in India, which did valuable work in arousing a "missionary spirit" among Indian students. Ceylon, Madras, Calcutta, and Poona, were the main centres of Student Y.M.C.A. work at this time. In most cases, the "soil" in which the work was able to flourish was provided by the Christian Colleges, founded by the Missionary Societies in England, Scotland, and America. Thus, the Missionary Societies on the one hand, and the Y.M.C.A. on the other, may be regarded as the foster-parents of the Student Christian Movement in India. One by one these "Student Y.M.C.A.s" increased, until by 1895 there were a dozen of them in existence. But so far, there was no organic link binding them together; they were "Congregational Churches" without an Episcopate!

Period II. 1896-1912.

In the winter of 1895-6, John R. Mott, the first Secretary of the newly-founded "World's Student Christian Federation", visited India, and held a "Mission" for Students in all the leading Colleges. At the close of his tour, it was decided to unite the existing Christian Associations in schools and colleges, now numbering 22, in a central organization, to be known as "The Intercollegiate Young Men's Christian Association of India and Ceylon", the control of which (and also of the Student Volunteer Movement in India) was entrusted to the "College Committee" of the National Council of the Indian Y.M.C.A. Thus for the next sixteen years, the Student Movement in India was practically a "department" of the Indian Y.M.C.A. — just as is even now the case in some countries, notably the United States of America.

During this period, the Movement grew in many directions. Conferences and Camps were held in many areas. In 1900, there were thirty affiliated Associations, with a total membership of 1323 students. In 1901, when Dr. Mott again visited India, a United South India Camp was held, with over 100 delegates. The Movement now had centres of work in all parts of India; including some areas (e.g., Assam) which are unoccupied at the present time. Many of the Secretaries, both foreign and Indian,

who served the Movement at this time, have since become well-known figures in public life. Among these may be mentioned the first National Student Secretaries of the Indian Y.M.C.A., J. Campbell White and G. Sherwood Eddy, and (after 1908) V.S. Azariah, now Bishop of Dornakal ; S.K. Datta, B.C. Sircar, and B.L. Rallia Ram among Indians; L.P. Larsen, J.N. Farquhar, and J.H. Oldham among foreigners.

Period III. 1912-1928.

In 1912 Dr. John R. Mott paid his third visit to India ; and this was made the occasion for the first "All-India Student Conference", at Serampore, the historic Missionary College in Bengal. The real inspiration for this great effort came from a small "Retreat" of 17 Students, held at Dharampur, in the Simla Hills, in May 1912, when the members present gained a clear conviction that this "forward move" was now definitely a "Call" from God. The All-India Student Conference was therefore summoned for December ; and nearly 200 students came, and met for six days, under the Chairmanship of Dr. Mott. At the close, it was resolved that a new and independent body should be formed to take charge of the work hitherto done by the Inter-Collegiate Y.M.C.A., and should be known as "The Student Christian Association of India and Ceylon," affiliated to the World's Student Christian Federation, with a General Committee, containing three elements : (1) Students, (2) Delegates of the National Missionary Society, and (3) Delegates of the Y.M.C.A. ; and with Frank V. Slack and K.K. Kuruvilla as its first Secretaries. This constitution has remained substantially the same for the last sixteen years ever since "Serampore".

In 1915, Mr. A.A. Paul was appointed General Secretary of the S.C.A., and for thirteen years has rendered devoted and self-sacrificing service in its cause. During this period, the following points deserve special notice :

(a) The All-India Student Conference has been made a "Quadrennial event" ; and has been held successively in each quarter of India. Serampore in East India (Bengal) was, as we have seen, the first of these Conferences ; then came Agra (North India) in 1916, Poona (West India) in 1920, and Madras (South India) in 1924 ; while the 5th "Quadrennial" is now being planned for the end of this year, again in Madras. It is difficult to over-estimate the inspiration which these large Student-conferences have brought to the Movement in India.

(b) The present "Aim and Basis" of the S.C.A. was adopted in 1920, at the Poona Conference. Burma had now joined the Movement and its title is therefore "The S.C.A. of India, Burma and Ceylon." Space does not allow us to quote the Aim and Basis *in extenso*; but a few extracts will show that it lays stress on *experience* rather than credal formulas, that it lays down no obligations of Church-membership, and thus leaves the door open to a wide circle of all who seek to follow the Way of Christ.

"The Association is a fellowship of students who desire to live by their faith in Jesus Christ as the Supreme Revelation of God and of His purpose of love for men;

Who seek to explore the meaning of that Revelation by all the means proved by Christian experience...; to apprehend, preserve, and rejoice in all that is good in the ancient religions of their people;

Who believe in the power and purpose of God to transform men and to regenerate every aspect of life... personal and social, in industry and commerce, in law and education, in national and international affairs."

Such an "Aim and Basis" is surely worthy of the best traditions of courage and adventure which have been the peculiar heritage of the Student Movements all over the world.

(c) A third point of note is the number of *International contacts* between Indian students and those overseas, which have been promoted through the agency of the Indian Student Movement. These have been mutual. On the one hand, the Indian Movement has invited, from time to time, Student-leaders from other lands to visit India and speak to Indian Students. Among these we may mention Dr. Hurrey from America, Dr. Glover and Mr. Maltby from England, Mr. T.Z. Koo of China, Mr. Max Yergan of the Negro Movement in South Africa, M. Henriod of Switzerland, etc. Then on the other hand, numbers of Indian student-leaders have gone to International Conferences, as delegates of the Indian S.C.A. and have thereby gained immensely in breadth of vision and understanding. The first of these Indian delegations was to the Tokyo W.S.C.F. Conference in 1907, and included, among others, Mr. (now Bishop) Azariah and the Rev. F. Kingsbury from South India, Rev. B.C. Sircar from Bengal, Professor Sirajuddin and Miss Lalit Singh from the Punjab. At Pekin (1922) India

was represented by eleven delegates, including A.A. Paul and A.M.K. Cumaraswamy. Besides these, the W.S.C.F. General Committee meetings, at Lake Mohonk (U.S.A.), Beatenberg (Switzerland), High Leigh (England), and Nyborg (Denmark) have all been attended by Indian representatives. Such wider contacts have been invaluable, especially in a land such as India, where Nationalism is of the very warp and woof of life and thought, as a reminder that no nation can to-day ignore those manifold ties which, for good or for evil, link the members of the human family together under the conditions of modern life.

The actual lines of work in the Indian Student Movement have probably not been very far different from those of other lands. Bible-Circles and Study-Circles, Camps and Conferences, have formed the main activities; while the spirit of Christian Service has found expression in various activities, notably on occasions of great national disasters, such as India knows all too well. In the great Flood-distress of 1924 the Indian S.C.A., besides providing many volunteers for relief-work, also raised a sum of nearly Rs. 6,000 for the help of the homeless and hungry.

The Movement Among Women Students.

So far, we have had in mind primarily the work among Men-students. But for the last thirty years, there has also been a parallel movement among the women-students of India. In recent years, there has been increasing co-operation between the two departments of the work; and the proposed visit of the W.S.C.F. General Committee to India this year is at the joint invitation of the two Student Movements, — the S.C.A., and the Student Department of the Y.W.C.A., which is responsible for the Women's work in the Indian Colleges. We are indebted to Miss Schaeffer, National Student Secretary of the Y.W.C.A., for the following account of the past history of the Women's Student Movement in India :

"The University women in the Bombay Missionary Settlement, among whom Mary Dobson was one of the leaders, began their first attempts at student work in 1898, largely among European and Parsee students. Meanwhile Agnes Hill had been forming Student Branches, and in 1898 twenty such in colleges and schools were reported as in existence, sixteen in the North and four in the South. Finally co-operation resulted in the formation of the Student Y.W.C.A.; and in the new scheme, Ruth Rouse became the first General Secretary, with Agnes de

Selincourt as student-worker in the United Provinces and Punjab. Conferences began with the North India Student Camp at Ambala in 1899, and a more general one at Ennore, near Madras, in 1900. The 70-80 delegates included students, teachers, and schoolgirls, and good music under the direction of Miss Dobson was one of its features. In 1902, a Secretary arrived to take charge of the Hostel for women students opened by the Madras Y.W.C.A.

A further stage was reached in 1921 when Elizabeth Zachariah after three years' experience in Madras became the first Indian National Travelling Student Secretary. The women students in India were represented at the Peking W.S.C.F. Committee by two Indian student secretaries, and in 1923 a conference which was actually and not only nominally an All India Women Students' Conference met in Calcutta.

Within three years, however, marriage robbed the Association of the leadership of all its six Indian secretaries, including three student workers. The calls of Indian life make it difficult for women to undertake work which entails publicity and travelling. Our first need to-day is for wise Indian leadership on committees, even if the secretarial staff cannot be entirely Indian. At present, the Movement is financed by foreign money, staffed with one exception by foreign secretaries, and its work directed largely by committees of foreigners.

To-day the post-matriculation women students, both Indian and European, in Arts, Sciences and Medical Colleges, Medical schools and Training colleges, number about 3000, of whom about 1100 are Christian; and of these, about half belong to the Y.W.C.A. In face of the ignorance of the masses and the lack of unity in the country, the task that faces these is that of harnessing the support of the non-Christians to the service of their country, and of welding educated women into a force inspired by the spirit of Jesus Christ."

Such are the main outlines of the story of the Student Movement in India, Burma and Ceylon both among men and women, during its past, which now covers nearly half a century.

B. The Present.

To try and present a picture of the S.C.A. of India as it is in 1928, is to depict a strange mixture of courage and struggle, magnificent opportunities and baffling difficulties. The field is enormous — 2,000 miles from the Himalayas to the Equator and

the same from East to West; branches in over fifty Colleges, an immense student population of nearly 70,000 in all India, with a *Christian* Student body of nearly 3,000; — there is no lack of opportunity here! Nor is there any unwillingness on the student side to welcome the S.C.A. Secretaries. On the contrary, the most common of all criticisms is, that their visits are not frequent *enough*! But how is it possible for a staff consisting of one General Secretary, one full-time travelling secretary, and one secretary shared between the S.C.A. and the Daily Vacation Bible Study Movement, to cover so vast a field? Yet that is all the staff that the Indian S.C.A. possesses; and their work has to be done under conditions — such as constant third-class night-travel in India — which wear out the toughest constitution. Even then, the budget (under Rs. 10,000 per annum) barely covers the outlay. Yet this does not mean that Indian students are luke-warm in their support. The treasurer, in his report for 1926, pointed out that while in the British Student Movement, the students themselves only subscribe *one-tenth* of the total income, in India they subscribe *one-sixth*. In view of the poverty of Indian students, this one sixth represents real sacrificial giving in many cases. But the total is hopelessly inadequate to the work undertaken; and the resultant understaffing and over-work form no small part of the burden and problem of all Indian S.C.A. secretaries.

But behind the financial problem lie others. The flood-tide of National enthusiasm, while it stimulates some of the finest qualities in Indian student-life, also brings perplexing challenges. For instance, at this time, when all patriotic Indians are realizing the supreme need for national unity as a first pre-requisite for national freedom, a Movement which at least appears to emphasize religious distinctions within the nation is bound to be regarded by many with misgivings, as of doubtful value to the cause of the Motherland. Nor is the international outreach of the Movement altogether an asset in the eyes of India to-day; for Internationalism (like the League of Nations) is widely suspected of being in reality only another of the “stalking-horses of Imperialism”, or at any rate, an ideal which is irrelevant and premature for nations which have not yet won their own independence.

In the religious sphere, too, the situation is difficult for the S.C.A. Indian students are aware (sometimes vaguely, sometimes acutely) that great changes have come over Christian theology in recent years; they observe that the old clear-cut

missionary-message has generally given place to-day to a note which, while much more "sympathetic", is also much less distinct. On all sides, they hear among their Hindu friends the popular saying, that "All Religions are equally true"; and often, even among Christians, there seems to be an inclination to assent to this; or at least, a hesitation in meeting it with intelligence and conviction.

Above all, there seems to be a lack to-day of that deep, overpowering *assurance* based upon religious experience, which characterized many of the converts from Hinduism to Christianity a generation ago, and which impelled them, under whatever intellectual or moral limitations, to pass on the message and life which they had received from Christ. To-day, the average Christian student in India often seems so uncertain as to the real content of the Christian message, that he stands hesitant before the Open Door, wondering whether to give first place in his life to the Call of India or the Call of Christ; — or whether perhaps the two Calls are, in truth, One.

C. The Future.

He who would assay to forecast the future must be either very wise or very rash; especially when the field is vast, and the factors complex. Enough has been said to show how great are the opportunities of the present, among a young manhood stirring with new hopes and high ideals; sensitive to affront but quick to respond to any genuine note of comradeship and service. Our survey of the past, too, has revealed that even a "little flock" of Christian students can achieve great results in India, if only their message is clear, and their conviction unswerving.

But is it likely that such results will be achieved by the Indian S.C.A. in the future? At present, its message, (like that of the Church at large in India) seems to lack real freshness and inspiration. The "forms of sound words" inherited from the past are repeated; but they do not ring altogether true to the deepest convictions and aspirations of young Indian hearts to-day. There is urgent need for a recovery of that note of "personal witness", based on the experience of Christ in the heart, which, while not forgetting the need for a humble confession of our own failures, is yet prepared to point to "Christ in the Lives of His Followers", as one of the chief Credentials of Christianity.

The future of the Indian Student Movement will depend upon the quality of its own experience of Christ, and the measure of

inspiration and conviction which springs therefrom. If the visit of the W.S.C.F. delegates brings to India a fresh vision of what Christ can do, and has done, both in the hearts of men and in the destinies of nations, at divers times and in divers places and peoples, then surely we may feel confident that our Movement will go forward, in the light of that vision, to new and higher enterprises in the cause of Christ and His Love.

Why I am a Hindu¹

By Mahatma Gandhi.

An American friend, who subscribes herself as a lifelong friend of India, writes :

“ As Hinduism is one of the prominent religions of the East, and as you have made a study of Christianity and Hinduism, and on the basis of that study have announced that you are a Hindu, I beg leave to ask you if you will do me the favour to give me your reasons for that choice. Hindus and Christians alike realize that man's chief need is to know God and to worship Him in spirit and in truth. Believing that Christ was a revelation of God, Christians of America have sent to India thousands of their sons and daughters to tell the people of India about Christ. Will you in return kindly give us your interpretation of Hinduism and make a comparison of Hinduism with the teachings of Christ ? I will be deeply grateful for this favour. ”

I have ventured at several missionary meetings to tell English and American missionaries that if they could have refrained from “ telling ” India about Christ and had merely lived the life enjoined upon them by the Sermon on the Mount, India instead of suspecting them would have appreciated their living in the midst of her children and directly profited by their presence. Holding this view, I can “ tell ” American friends nothing about Hinduism by way of “ return. ” I do not believe in people telling others of their faith, especially with a view to conversion. Faith does not admit of telling. It has to be lived and then it becomes self-propagating.

Nor do I consider myself fit to interpret Hinduism except through my own life. And if I may not interpret Hinduism through my written word, I may not compare it with Christianity. The only thing it is possible for me therefore to do is to say as briefly as I can, why I am a Hindu.

¹ Reprinted from “ Young India ” Oct. 20, 1927.

Believing as I do in the influence of heredity, being born in a Hindu family, I have remained a Hindu. I should reject it, if I found it inconsistent with my moral sense or my spiritual growth. On examination I have found it to be the most tolerant of all religions known to me. Its freedom from dogma makes a forcible appeal to me in as much as it gives the votary the largest scope for self-expression. Not being an exclusive religion, it enables the followers of that faith not merely to respect all the other religions, but it also enables them to admire and assimilate whatever may be good in the other faiths. Non-violence is common to all religions, but it has found the highest expression and application in Hinduism. (I do not regard Jainism or Buddhism as separate from Hinduism.) Hinduism believes in the oneness not merely of all human life but in the oneness of all that lives. Its worship of the cow is, in my opinion, its unique contribution to the evolution of humanitarianism. It is a practical application of the belief in the oneness and, therefore, sacredness, of all life. The great belief in transmigration is a direct consequence of that belief. Finally the discovery of the law of *Varnashrama* is a magnificent result of the ceaseless search for truth. I must not burden this article with definitions of the essentials sketched here, except to say that the present ideas of cow worship and *Varnashrama* are a caricature of what in my opinion the originals are. The curious may see the definitions of cow worship and *Varnashrama* in the previous numbers of *Young India*. I hope to have to say on *Varnashrama* in the near future. In this all too brief a sketch I have mentioned what occur to me to be the outstanding features of Hinduism that keep me in its fold.

Deutsche Uebersetzung.¹

Eine unserer amerikanischen Freunde, die sich für ewig mit Indien in Freundschaft verbunden erklärt, schrieb an mich folgendes :

„ Da der Hinduismus eine der bedeutendsten Religionen des Ostens ist, und Sie sich sowohl in das Christentum als auch in den Hinduismus eingehend vertieft haben, sich aber dann nach Beendigung dieser Studien doch für den Hinduismus erklärt haben, bitte ich Sie, mir die Gründe zu nennen, die für diese Wahlausschlaggebend waren. Ob Hindu, ob Christ, wir alle wissen, dass die Hauptsache für uns ist, Gott zu erkennen und ihn im Geist und in der Wahrheit anzubeten. Weil wir glauben, dass Gott in Christus Mensch geworden ist, haben wir Christen aus Amerika tausende unserer Kinder nach Indien

gesandt, um den Indern von Christus zu erzählen. Wollen Sie als Antwort darauf uns ihre Darlegung des Hinduismus geben und gleichzeitig einen Vergleich zwischen Hinduismus und der Lehre Jesu? Ich wäre Ihnen dafür sehr dankbar. "

Ich habe anlässlich verschiedener Missionsversammlungen den englischen und amerikanischen Missionaren oft gesagt, dass, wenn sie nur darauf verzichten könnten, den Indern von Christus zu „reden“ und wenn sie einfach das Leben leben würden, welches ihnen in der Bergpredigt gezeigt ist, die Inder froh wären, die Christen unter sich zu haben und sie würden, anstatt ihnen zu misstrauen, grosse Bereicherung durch sie haben. Da ich nun einmal dieser Ansicht bin, kann ich den amerikanischen Freunden auch nichts über den Hinduismus „erzählen“, gewissermassen als „Antwort“. Ich halte es nicht für richtig andersgläubigen Menschen vom eigenen Glauben zu sprechen mit dem Hintergrundgedanken einer Bekehrung. Ueber Glauben sollte man nicht reden, man sollte ihn leben, und ihn in dieser Form für sich werben lassen.

Ausserdem glaube ich nicht fähig zu sein, Hinduismus anders zu deuten denn allein durch mein Leben. Und ebenso wie ich Hinduismus nicht durch ein geschriebenes Wort wiedergeben mag, so mag ich ihn auch nicht mit dem Christentum vergleichen. Das einzige also, was mir übrigbleibt, ist zu sagen, warum ich ein Hindu bin.

Da ich an die Einflüsse der Vererbung glaube und in einer Hindu-familie geboren bin, blieb ich Hindu. Ich würde mich losgelöst haben, wenn ich diese Religion mit meiner Moral und meinem geistigen Wachstum nicht hätte vereinbaren können. Ich habe aber nach langen Studien gefunden, dass er unter den mir bekannten Religionen die toleranteste ist. Frei von jeglichem Dogma bietet er die weitesten Möglichkeiten, sich seiner Wesensart entsprechend frei auszudrücken und sagt mir darum sehr zu. Da er sich nicht streng absondert, erlaubt er seinen Anhängern, nicht nur die anderen Religionen zu achten, sondern auch sie zu bewundern und sich aus ihnen das Beste anzueignen. „Non-violence“ (Ausschluss von Gewalt) ist allen Religionen eigen, aber dies Prinzip hat seinen stärksten Ausdruck und weiteste Anwendung im Hinduismus gefunden. (Für mich sind Jainismus und Buddhismus nicht vom Hinduismus getrennt.) Der Hinduismus glaubt nicht nur an die Einheit des Lebens der Menschen sondern ebenso an die aller Lebewesen. Seine Verehrung der Kuh ist, meiner Meinung nach, das von ihm gewählte einzigartige Ausdrucksmittel seines Humanitätsprinzips. Es ist die praktische Anwendung seines Glaubens an die Einheit und damit an die Heiligkeit alles Lebens. Der starke Glaube an Seelenwanderung ist eine direkte logische Folge dieser Idee. Endlich ist die Darlegung des Gesetzes *Varnashrama* ein wundervolles Ergebnis des unaufhörlichen Suchens nach Wahrheit. Ich möchte diesen Artikel nicht mit Definitionen über die wesentlichen Punkte, die ich hier angedeutet habe, anfüllen ausser derjenigen, dass der augenblickliche Gedanke der Verehrung der Kuh und *Varnashrama* ein Zerrbild sind von dem, was sie meiner Meinung nach ursprünglich waren. Wer sich für diese Fragen interessiert, kann die Definitionen über Kuhverehrung und *Varnashrama* in früheren Ausgaben der Zeitschrift „*Young India*“ finden. In dieser allzu kurzen Skizze habe ich lediglich die wesentlichsten Eigenarten des Hinduismus zeigen wollen, die mich in seinem Bann halten.

Résumé français.

Une Américaine, amie de l'Inde, a demandé à M. Gandhi pourquoi, ayant étudié les religions Chrétienne et Indoue, il demeure fidèle à l'Indouisme. Les Américains, voyant en Jésus la révélation de Dieu, envoient des milliers de leurs enfants parler de Lui aux Indiens. En retour, elle demande à Gandhi de lui dire comment il interprète l'Indouisme et de le comparer au Christianisme.

Gandhi répond qu'il a souvent dit aux missionnaires américains que, s'ils s'étaient abstenus de *parler* aux Indiens du Christ, s'ils avaient seulement vécu conformément au Sermon sur la Montagne, l'Inde aurait apprécié leur présence et en aurait profité. Ne croyant pas à l'utilité de *parler* à autrui de sa foi, comment pourrait-il *en retour parler* aux Américains de l'Indouisme. Sa vie lui semble la seule interprétation possible de sa religion ; ne pouvant en donner une interprétation écrite, il ne peut la comparer au Christianisme.

Il ne lui reste donc qu'à dire pourquoi il est Indou. D'abord, parce que, né de parents Indous, il croit à l'influence de l'hérédité. Il aurait abandonné sa religion s'il l'avait trouvée incompatible avec ses convictions morales et son développement spirituel. Il n'en connaît pas de plus tolérante, de moins exclusive. La « non-violence », commune à toutes les religions, a trouvé sa plus haute expression dans l'Indouisme (qu'il ne sépare pas ici du Jâinisme et du Boudhisme). L'Indouisme croit à la fraternité humaine et surhumaine. Le culte de la vache est une affirmation de l'évolution humaine et symbolise l'identité de l'homme avec tout ce qui vit. La loi du Varnâshrama est le résultat admirable d'une incessante recherche de la vérité. Gandhi croit au culte de la vache et au Varnâshrama dans leur sens originel, plus élevé que le sens actuel.

Tels sont, brièvement exposés, quelques-uns des caractères auxquels l'Indouisme doit de conserver dans son sein Mahatma Gandhi.

“Why I Have not Changed my Religion”

By D. B. ELLEPOLA¹.

I am asked to explain the faith that is in me. It seems to me that my beliefs are founded on no definite religious “knowledge” and they may therefore hardly satisfy the critical inquirer. My task becomes doubly difficult when I know that though I can lay claim to some knowledge of Christianity, I have but very little knowledge of Buddhism, the religion of my birth. Therefore what follows must not be regarded as the considered opinion of one who has made a comparative study of the religious philosophies and creeds of to-day.

Tradition and Heritage.

My chief reason for being a Buddhist is that I was born a Buddhist, and I shall remain such until and unless I can present to my mind some other religious faith which I profess, however much that religion itself may fall short of the truth. Of the full truth of that religion, I do not ask to be convinced. That it was the faith of my ancestors and of millions to-day of my own kith and kin, those who necessarily have a similar mental vision, similar abilities to conceive of the truth, is an assurance in itself that there is a degree of truth in this Buddhist religion that I profess. Because of my respect and affection for my people, there exists within my mind a respect and affection for these beliefs too. If I can convince myself that some other creed is *the* truth; then only will I lose this respect and affection for the creed of my fathers, which is in me in spite of my own ignorance of its teachings. Then to me there can be no degree of truth, for truth indeed is one.

The only religious faith that I can claim to have had presented to me is the religion of Christ. I must claim that those who taught me that religion presented it in its most attractive form.

¹ The writer of this article belongs to one of the leading Buddhist families in the Kandyan Highland of Ceylon. He was educated at a Christian College in Ceylon, and afterwards in the University of Cambridge, England, and is now an officer in Government Service in Ceylon.

Some of them attempted so to live it that we who were their pupils might catch a glimpse of the saintly life which that " Master of men " lived on earth, and of what their faith in that " Master and Saviour " meant to them ; that having caught this glimpse we too might be fired with the possibilities of a noble life on earth, if only we called Christ into our lives. Of the boundless love and the wondrous forgiving nature of God, the Father, and Christ his Son on the one hand, and the sinful nature of us mortals on the other, they never tired to tell us. Preached in that vein, Christianity could not but have its appeal. Times without number I have drawn for myself vivid mental pictures of that saintly Christ . I loved Christ more than I loved God.

The Ties of Family and Nation.

But I could not for ever silently adore Christ. It was when the necessity for *decision* came, that there came to me for the first time visions of what it might mean for me *not* to be a Buddhist. Then too for the first time I asked myself the question that every young man from a Buddhist home in a similar position must ask " How will my thoughts of conversion be received by those whom I hold near and dear to me ? " I had my answer in my own mind. " Will you bring eternal grief to those that are dear to you here below and to whom you owe your all, that you may for yourself obtain eternal life ? Does your Father in heaven will that you bring grief to those you hold dear to you, in order that you alone may find salvation ? " Alas for Christianity in Ceylon, that it should have to face this difficulty. So great it is, that it at times appears insurmountable to us.

One other aspect of what conversion might mean appeared to me. I asked myself whether a change of religion would not create an undesirable severance in my own *national* life. It appeared to me that to be Christian would be to be no more one of my people. The religion and customs of my people had grown together side by side for generations, the one borrowing freely from the other, so that they seemed to me to be inseparably interwoven. To be a Christian would be to lose for ever the link I had with my people of to-day and even of past generations. For could I be a Christian and yet feel my heart throb with people of past generations who have lived so much in the Buddhist faith ?

The Vain Search for a Synthesis.

But I was not satisfied by these reasons for being a Buddhist. It appeared to me that I was proving disobedient to the will of God for petty and lesser considerations. I was anxious to find some common ground in Buddhism and Christianity that I might cling to, and rid myself of mental inconvenience, whilst being free to profess my Buddhist faith. But it could not be. In their very essences these religions differed. Their methods of systematising their philosophical basis in dogma were entirely different. Christ would have us believe in an allmighty, all-loving God, who would help us and love us and take us into his presence or cast us into a hell according to whether we obeyed his will or not. But Buddha would say to us that nothing was permanent, everything was transient. There was no soul or "atman". The existence of any self or entity he would deny. Our deliverance was in our own hands. Prayers and faith, which were essential in the teachings of Christ, were as nothing to the Buddha.

Where then was common ground that I might safely stand on? But fear of the cost would once again come to my aid. It created for me a critical turn of mind.

Did God exist, and if he did, where was this Heaven that Christ preached to us, and where this Hell? What proof has the Christian that God exists? Might it not be only a convenient conception of those who would refuse to look sufficiently deep into life for fear of seeing and admitting the sorrow that lies at the root, — that same sorrow which the Buddha saw and proved was the cause of life. Might it not be a conception necessary and possible only for those who see in life nothing beyond its apparent joys, and were these, that they acknowledged as joys, in reality so? I created for myself these doubts.

The Inability to Believe.

Was God loving, all merciful, all powerful? If it were so, how came it that there was suffering and sorrow on earth? Granted that sorrow had its healing nature, how came God to decide which of us should suffer on earth and which of us enjoy the luxuries and comforts of life? Could one suffer on earth with the doubtful prospect of consideration on Judgement Day? Is not the Buddhist attitude to this question, the acceptance that sorrow exists, and is that from which we must strive to seek deliverance, the more plausible theory? Does not Karma explain

more lucidly all differences in our conditions of life on earth? If again, God is loving and merciful, how comes it that he judges us sinful beings for eternity, on just a brief span of life on earth?

If the Christian derives his strength from the belief that the Father in heaven forgives his sins, is the Buddhist in reality at a disadvantage in life for want of an external forgiver? So long as the essential cause for forgiveness is repentance, can the Buddhist not claim that repentance brings into being a corresponding state of the mind which of necessity strengthens him?

These are but a few of many more questions that I have asked to convince myself that I should remain a Buddhist. I am asked what are my reasons, and these alone are what I can give. Not a belief in the teachings of the Buddha himself, but an inability (perhaps a deliberately created inability) to believe in the only religion that has ever been really “presented” to me, makes me still own “I am a Buddhist.”

Why I am a Christian?

An Indian Answer

By C.E. ABRAHAM.¹

I am grateful to the Editor for this opportunity for a compulsory self-examination, for the purpose of producing an *apologia pro fide mea*, though it is a daring feat for anyone to attempt to compress all that he has to say about the deepest things of life within the narrow compass of a few hundred words. The question that has been put to me is a straight-forward one and the reply too, I may assure my readers, shall be equally straight-forward.

A Christian Heritage.

(1) I am a Christian because my parents — and, by the way my ancestors for several generations and centuries together I believe too, — were Christians. My religion, like my birth, was not a matter of my own choice. It became my own with as little or no effort on my part as did my patrimony. I drank in my religion with my mother's milk and it was as natural for me to grow up into a Christian young man as it was for the Hindu boy born in the neighbouring house to repeat the *mantras*, to wear the sacred thread, to place the trident marks of Siva on his forehead or to go to the temple of *Kali* morning and evening for his *poojah*. In other words, I am a Christian because I was born of Christian parents, in a Christian home, in a Christian community, in a tolerably Christian country ; and but for my environment and heredity it is doubtful if at any time I would have found myself among the followers of Christ.

While what I have said above serves as an explanation to my introduction to the Christian religion, it has by no means been the strongest argument with me for continuing in a path on which I was set by others before I came to the years of discretion. I

¹ The writer is a member of the ancient Syrian Church of St. Thomas in Malabar.

am a Christian and I continue to be a Christian because I choose to be a Christian of my own free will for the following chief reasons.

The Appeal of the Social Gospel.

(2) Christianity in my opinion supplies the highest ideal for the social life of man. I know of no other religion which holds forth such a high and liberal ideal in the different spheres of life such as the family, society, the nation and the world. The appeal of Christianity to me is in a very large measure due to the fact that Christ came that we may have life and have it more abundantly, and to declare the truth that makes men free. The Christian gospel is the *Magna Charta* of human liberty and equality. As one living in the twentieth century after Christ, and having some pretensions to mental and moral enlightenment and culture, the idea of treating woman as the property of man, looking down upon some of God's children as "untouchable" "unapproachables" or "niggers" on account of the mere accident of their birth or colour, consigning innocent little children to life-long widowhood out of deference to time-honoured social customs, crushing individuals or nations out of existence by sheer brute force, or holding subject countries in eternal submission to imperialistic ambitions by the strength of the sword, is, to say the least, utterly repugnant to that better nature which God has implanted in me. Christianity lays the axe to the root of social ostracism, racial hatred and imperialistic domination. It proclaims from the house-tops that freedom, equality and self-determination are the birthright of all men as the children of the same heavenly Father, without respect of sex, colour or birth. These privileges I believe are maintained in and fostered by the Christian religion to the fullest extent possible in that it makes the brotherhood of man the logical outcome of the Fatherhood of God, which forms the core of the Christian gospel. The Christian conceptions of the family, as the mirror of the divine life, society as an organism and the world as the family of God are so fascinating in their appeal to my mind that I dare say they would be strong enough to convert me from any other faith to Christianity.

The Unique Element.

(3) Further, I am a Christian because to me there is none other like Christ among the sons of men. It is not possible to

say within the limited space at my disposal even a little of what Christ means to me without appearing to be dogmatic or commonplace. Christ stands for the highest moral and spiritual ideal that my heart is yearning for. Apart from Christ, it seems to me that truth, goodness and beauty are shorn of half their glory. It is Christ and Christ alone who has revealed to me the beauty of holiness and the loveliness of love. Aye, more : He is not only my Ideal but my Guide and Teacher as well. It is Jesus of Nazareth who has explored for me the Himalayan heights of the moral and spiritual life and who gives me courage and hope to undertake the adventure of scaling those dizzy peaks in His company as my guide. Even more : Christ is my Lord, my Saviour and my God. It is He who gives me strength when I am weak, who succours me when I am tempted to sin, who " beareth all my infirmities and healeth all my diseases," who restores to me the joy of His countenance when I repent of and confess my sins to Him, who gives me the peace that passeth all understanding and the joy which no man can take away when the storms of life are raging round the frail bark of my life, who leads me from strength to strength day by day in my feeble attempts to love Him, to serve Him and to serve others for His sake. In short, He is my ideal, my *Guru*, my Guide, my Friend, my Brother, my Saviour, my Lord, my All.

It may be added that Christianity does not, in my faith and practice, stand for Christ as divorced from the Church. Next to my Lord and Saviour Jesus Christ, it is the Church that has been the source of strength in my spiritual life ; and Christ Himself would become less rich in meaning for me if He were severed from His Body, " the fulness of Him that filleth all in all. " My Christian friends, my knowledge and love of the Bible, my love of prayer, worship, and the Sacraments, my sense of obligation towards others, Christian and non-christian, my opportunities for serving the Master, my sense of fellowship with believers living and departed, my hope for the future of the world, — all these and a host of other blessings which I daily enjoy, come to me through the medium of the Church.

In conclusion, let me repeat with all the emphasis that I can command that life would not be worth living for me, unless I were a humble follower of Jesus of Nazareth, the Son of God.

Résumé Français.

L'auteur de cet article, membre de l'ancienne église Syrienne de St. Thomas à Malabar, nous a fait parvenir une éloquente profession de foi que nous résumerons comme suit :

1. Bien que ce soit très difficile d'exprimer en quelques lignes tout ce qui a trait à mes convictions religieuses, je dirai d'abord que je suis Chrétien, parce que je suis né de parents chrétiens qui, eux aussi descendaient d'ancêtres chrétiens. En outre, l'entourage dans lequel j'ai vécu, le pays dans lequel j'ai grandi peuvent aussi s'appeler chrétiens. Si ces conditions n'avaient pas été réunies, je me demande si je serais jamais devenu disciple du Christ. Néanmoins, lorsque j'ai atteint l'âge de raison, je suis resté chrétien pour les raisons suivantes :

2. A mon avis, c'est le christianisme seul qui nous permet de réaliser le plus haut idéal de la vie sociale de l'homme dans toutes les sphères de l'existence, telles que la famille, la société, la nation et le monde, l'Evangile de Christ est la Grande Charte, (la Magna Charta) de la liberté et de l'égalité humaines. C'est aussi le christianisme qui a mis la cognée aux vieilles racines de l'ostracisme social, à celles de l'antagonisme des races et des tendances impérialistes, en proclamant que la liberté, l'égalité et la libre disposition sont des droits qui appartiennent à tous les hommes, comme enfants du même Père céleste, sans distinction de sexe, de couleur ou de naissance. Les conceptions chrétiennes de la famille, miroir de la vie divine, de la société comme organe de cette même vie et du monde comme famille de Dieu, ces conceptions me fascinent à tel point que peut-être elles auraient amené ma conversion au christianisme, même si j'avais appartenu à une autre confession.

3. De plus, je suis Chrétien parce que je ne trouve pas d'égal à Christ dans l'humanité. Il m'est difficile de vous exprimer brièvement ce que Christ est pour moi. Je me bornerai à vous dire qu'il représente le plus haut idéal moral et spirituel auquel mon cœur aspire. Il est non seulement mon idéal, il est mon Guide et mon Maître. C'est Jésus de Nazareth qui a exploré pour moi les hauts sommets de la vie morale et spirituelle, et qui me donne le courage de gravir à mon tour ces sommets. Je dirai aussi que Christ est mon Maître, mon Sauveur et mon Guide. C'est Lui qui me fortifie quand je suis faible, Lui qui vient à mon secours quand surgit la tentation, Lui qui se charge de mes infirmités et me guérit. Lui encore qui tourne sa face vers moi lorsque je Lui confesse mes péchés, Lui qui me donne la paix qui surpasse toute intelligence et qui me fortifie jour par jour dans mes faibles efforts pour l'aimer et le servir, et servir mon prochain par amour pour Lui. Bref, Christ est mon idéal, mon *Guru*, mon Guide, mon ami, mon frère, mon Sauveur, mon maître, mon tout.

J'ajouterai que pour moi Christ et son Eglise ne font qu'un et que je considère l'Eglise comme le corps de Christ. C'est grâce à l'Eglise que ma vie spirituelle a été affermie. C'est l'Eglise qui m'a appris à prier, à lire la Bible et à comprendre ses enseignements. C'est elle encore qui m'a fait comprendre la portée des sacrements, mes devoirs envers mon prochain, qu'il soit chrétien ou non, et m'a fait entrevoir, par la foi, les beautés de la vie éternelle.

Pour terminer, je dirai que la vie ici-bas n'aurait aucune valeur pour moi, si je n'étais pas un des humbles disciples de Jésus de Nazareth, le Fils de Dieu.

India and the Federation

A. What the Federation hopes to receive from India.

By H.-L. HENRIOD.

Why should the Federation choose India of all countries for the next Meeting of its General Committee? The Indian Student Christian Movement is passing through a critical period. This occasion may distract it from its primary responsibilities without bringing to the representatives of other movements the inspiration they are expecting from this contact with their fellow students from India. Are not the unrest and the perplexing problems of India in politics likely to make difficult the atmosphere needed for the discussion of our particular problems? Will it not be a waste of time and money for the leaders and Delegates of our movements, who could have met more conveniently (say) in Europe or America, — the money thus saved being more wisely used in a number of fields where there is an urgent need of intensified work? The Federation is over-doing the so called world-wide contacts and multiplying of big conferences, while perseverance and spade work in local fields run the risk of being overlooked.

So have spoken, and so are probably enquiring in their own minds, some of those who have very much at heart the cause of the Federation. Yet if the General Committee at its last Meeting in Denmark unanimously decided to accept the pressing invitation of the Indian movement, and if the Executive Committee confirmed the decision a year ago in America, it was because in spite of important arguments against the Indian Federation Meeting, their Members are convinced of the importance and urgency of such an undertaking, partly in virtue of the very difficulties of the present situation, partly also because of the benefit which both the Indian movement and the Federation at large are hoping to receive from this momentous gathering. It is not for us to say here what the Indian Student Christian Movement is hoping to receive¹, from our General Committee Meeting, from the

¹ This aspect is dealt with in the next article by the pen of the Chairman of the Indian Student Movement.

contact of Delegates from all lands with the Indian men and women students who will attend the General Students' Conference in Madras, from the visit of some overseas speakers to the main student-centres of the Peninsula. But this I can say, writing from India, after four months spent in various parts of the country as well as in Ceylon and in Burma : everywhere among Christian students and professors, in church circles of all denominations and among Christian missionaries — many of whom have come from the ranks of the Student Movement — the visit of the Federation is arousing great sympathy and expectation. We are sure to meet with a very warm welcome. The interest in the Federation Meeting is by no means limited to Christians, who represent in India a very small minority indeed of the educated class. Amongst the Non-Christians in most of the Christian colleges, in Government Universities and Colleges, and even in district Hindu and Moslem institutions, the presentation of the Federation aims, of its international programme, and of its methods of service are received with no antipathy but rather with curiosity and even sympathy. Many Hindu, Moslem, and Buddhist students have expressed to me regret that they could not be invited to join the Federation deliberations. It is significant also that outstanding Hindu and Moslem personalities have agreed with eagerness to sit for a few days with our General Committee. — What is the Federation to gain from its Indian world gathering? What is to be the enrichment of its trusted Delegates from our student unions and associations from East and West and from the Southern Hemisphere, after a short visit to India?

The Attitude of Those Who Come.

Philosophical and religious systems to be seen at work ; architecture and poetry of exquisite quality, revivals in music and folklore ; social, economic, race, class and caste problems of all descriptions compose a unique wealth of material for the information and stimulus of the individual investigators who are to be labelled " Federation delegates " ! They will not return home empty. Yet they will miss the essential, if they do not come to India with an open heart and a sympathetic mind and so make it possible for the vital elements in human relationship to blossom, and render their intercourse with Indians of lasting value to both host and guests.

There is a certain type of visitor to Art-Galleries which

notices the picture frames, or counts the number of steps leading into the holy of holies ; these people know, when they come out, what the other visitors looked like, and *their* opinion on the works of art, but they themselves never penetrate to the emotion of the artist or the meaning of his picture. There are intellectuals who go to a discussion-group with the sole object of winning over others to their own views. They generally fail in their purpose and they certainly receive very little or nothing at all from others' thoughts and personalities. Such cannot and must not be the prejudiced attitude of any of the Federation delegates, if they themselves, their Movement at home and the cause at large are to benefit from the contact between the Federation and India in a few months time.

An Intellectual and Spiritual Enrichment.

From their visit to India, the delegates from overseas are certain to acquire a truer understanding of a great people, to help make a new step forward towards inter-racial understanding, to be richer spiritually, if they come in the right attitude of heart and mind. Their horizon is bound to be widened and their sympathy deepened when confronted with the sufferings and aspirations of India, the dark sides of Indian life and the remarkable efforts made to fight against them. They will realise in a more concrete and vivid way the full meaning of the resolution adopted at Peking concerning race-relationships, when they face some of the works of art of the past which have no parallel anywhere in the world and when they meet with such men as the Poet Tagore, Mahatma Gandhi or Professor Rhada Krishnan, not to mention some of the Christian leaders.

This affirmation is more than a vague and general statement, for these are some of the lessons which the present writer is actually learning and which he believes are to be experienced also by the Federation when its visit to India is over.

A Lesson in Values.

Many people are inclined to identify Western civilisation and industrialism with human progress. Europeans and Americans are led to believe by some of their philosophers and scientists, and most of all by their business autocrats, that they alone are qualified to direct the affairs of the world, and that other races and nations, if they are to be recognised at all, must follow suit,

or remain under the tutelage of the white races. Money and material power are assumed to be the paramount values in human life, yet in the West itself, pauperism, and the abnormal and inhuman conditions of life in the big cities and in the industrialised areas, show clearly enough the dark side of the picture. In India, the outstanding leaders of public opinion condemn the West as unfitted to lead the world, as having lost its soul with its lust for material comfort and power founded on force. They sincerely believe that more harm than good has come out of the domination of Europe in the East. In their longing for independence and self-government, the Nationalist leaders are refusing to recognise the positive achievements realised in India under British rule. Opinions expressed by the recent book of Mr. K. T. Paul "The British Connection with India" give on the other hand a true picture of the helpful side of the contact between East and West in India. Yet how can one justify the amazing poverty of the country, the millions of starving or underfed peasants, the demoralisation which has increased in the trail of modern industrialism together with the prevailing tendency amongst representatives of the West to come to India with the sole object of making money, with little or no regard for the uplifting of the people on whom they build their fortune? This is a cause of humiliation and sadness for the followers of Christ, since the West is identified with the Christian religion and since Western civilisation has first and foremost a materialistic and mechanistic tendency. A lesson of *modesty* and of searching of heart is imposed on us when entering into contact with the simplicity of life which is to be found in many "Ashrams" or religious communities in India, where the first place is given to meditation, true brotherhood and service to others, without committees, without resolutions, without capital and interest and the paraphernalia of modern life, — "frames" which have become a second nature with most of us. How much nearer Christ's life they are than most of our Western Churches and Christian organisations!

Tolerance and Brotherhood.

A lesson of *tolerance* and *broadmindedness* we are taught also by India. We pride ourselves in the Federation on having overcome to a large extent the spirit of narrow denominationalism, and on tending towards a reunion of the children of God into one family. This is still an ideal rather than a reality in many of

our movements. Ecclesiastical barriers, as well as national, racial and class exclusiveness have only been broken down in spots. We often pride ourselves on these, as if they were typical of our work at large; and even when our carefully-chosen delegates meet to discuss their common purpose we drift into stressing our different points of view with a tendency to exclusiveness and intolerance, which did much (for instance) at High Leigh, five years ago, to diminish the value of our General Meeting.

When we look at India from a distance, in terms of her social life, we think first of the evils of the caste system; then the communal disputes between Hindus and Moslems, the rivalry between Brahmans and non-Brahmans appeal to our imagination. The wide-spread circulation of a recent book on India by an American author has doubtless strengthened the impression of the prevailing cruelty and intolerance of India.

A Courageous Attitude.

But how much do we know of the courageous attitude of the Reformers and of their influence, not to mention along that line the achievements of the Christian Missions in India? Do we realise that these latter are allowed to initiate new reforms, to abandon and to preach the abandonment of some of the most cherished traditions of the orthodox, without having to suffer any persecution or bitter opposition on the part of the latter? There are not many places in other lands where people belonging to a race — much disliked — and belonging to another religion, would be allowed to enter the places of worship and be courteously received by its priests, and visit some of the sacred shrines during the celebration of service, as we were in Kandy, amongst the many worshippers of Buddha in the Temple of the Tooth?

We had a similar experience in Hindu temples, where we were able to walk in the midst of the worshippers without being made uncomfortable, since they seemed indifferent to our presence, and continued their ceremonies undisturbed. At a Hindu and also at a Moslem University no objection was raised to a public address in which the work and ideal of the W. S. C. F. were stressed. The Maharaja of Mysore, a devout Hindu, has kindly agreed to welcome the Federation in the City of his residence and he is even offering generous hospitality to our Committee Meeting.

“ Under Heaven One Family.”

This spirit of tolerance, of respect for the opinions of others, was made very real to us at a recent retreat of the Council of the “International Fellowship.” Hindu, Moslem, Parsi and Christian members of the Fellowship and a few visitors were the guests of Mahatma Gandhi at his “Ashram” of Sabarmati near Bombay. The religious objective of the Fellowship was the outstanding subject of our discussions. The same spirit prevailed there, with the same opportunity for stressing one’s deepest convictions without restriction as prevails in the best of our inter-denominational groups in the West. Each day was opened with a devotional service, led in turn by a Parsi, a Christian and a Moslem; and the retreat ended with a devotional address by Mahatma Gandhi himself. We were all invited to join in the Convocation Ceremony of the National University, one of the strongholds of the Nationalist and Non-cooperation movement. The main address was delivered to the graduating students by Mr. C. F. Andrews, the most beloved and respected Christian and Englishman of India. Each day at the religious service of the “Ashram” held at sunset and attended by all the members of the brotherhood founded by Mr. Gandhi, we sat together on the ground under the fading light with the stars looking down on us from the darkening sky, a handful of Christians, a few Moslems and a large number of Hindus of all shades of thought. When, after the chanting of Hindu lyrics, Mahatma Gandhi asked his friend Andrews to begin the singing of the well known Christian hymn “Nearer my God to Thee,” the motto of our Peking Conference struck me as specially fitting: “Under Heaven one family.” India with all her caste barriers, India with her bloody riots between Hindus and Moslems, India with her growing hatred of the West and of what she understands to be Christian civilisation, India can yet teach us tolerance and brotherhood.

A Striking Experience.

The term “Religion” may cover the most degraded forms and practices as well as stand for the highest aspirations of the human soul. The two may sometimes be found side by side in India. The religion of self, of materialism, of power is to be found here as in any other part of the world. Yet religion in the sense of the life of the spirit, the longing for God, the reality

of a supreme power which transcends our human existence occupies in India a place we never found elsewhere so general and so outstanding in the thinking and action of a people. In a lecture on the Iranian philosophy and religion, a Parsi professor was emphasizing the other day the fact that in pre-Christian times, when Semitic and Indian races came into contact with one another, the former emphasized *brotherhood* in their religious beliefs, while the latter were turned mainly towards the culture of the inner life. This is still a characteristic of the India of to-day. The place given to God in the life of individuals and of society is one of the striking experiences of our stay in India. In one of the Colleges in Calcutta, we met a few weeks ago a group of students, most of them Hindus. In a natural way the conversation focussed on our idea of God. We never turned away from this subject until external circumstances forced us to disband. Many of the students' contributions were beautiful and the interest of all never failed.

A Significant Movement.

Is it not significant also that while there is both a questioning of the value of creeds and beliefs, among the well-educated, and a growing turning away from religion in the masses of the proletariat in large areas of the West and of the Far East, whilst in Africa the same tendency is to be found among the Bantu race, and Turkey and even Persia seem to be turning away from Islam, — yet within Hinduism, Islam, Buddhism and Zoroastrianism a spiritual revival is taking place in and around India? The place of God in man's daily life, and the setting aside of important periods for worship and meditation is a contribution that our Federation will welcome when we next meet in India.

Mr. Popley, one of the men who have studied for years and at close quarters the evolution of religious life in India, recently delivered a striking address before a missionary conference. After having sketched the various and recent movements in India he came to the definite conclusion that there is to-day a growing recognition of the Uniqueness of Christ. "This" — he says — "is becoming increasingly the most important factor of the religious situation, Christ is gradually coming to be recognized as 'the inescapable Christ'". — As one Hindu said to Dr. Stanley Jones, the author of "The Christ of the Indian Road", "India has long recognized Jesus as one of the world's greatest religious teachers and leaders, but during the last five years she

is beginning to see how unique He is... The time of preparation may be long and difficult, but suddenly out of the mist will stand that great supreme figure, and India will bow in worship and wonder."

Here we come to the centre, and here most of all Christian experience in any part of the world will arrive at a lasting communion and come into a true understanding of the brotherhood of Mankind, of the Fatherhood of God supremely revealed in the one Saviour and Master. This is the essential point of contact and of mutual enrichment to be expected between the Federation and India.

India and the Federation

B. What India hopes to receive from the Federation.

By A.M.K. Cumaraswamy

When the Federation was born in 1895 in Vadstena Castle, it received its present catholic title, though the major portion of the world was not yet within the Federation. But the leaders were men of vision and they sought and desired the contribution of every nation on the face of the earth. Circumstances have not always been favourable, but the ideal has ever been maintained. Every World Conference or Committee saw the East more articulate than its predecessor did; and it was freely stated that "Peking" in 1922 did fully justify the title of "*The World Student Christian Federation*". China and India, Japan and the Philippines made effective contributions; and Dr. King represented with ability the great Negro race. The delegates from India watched with interest the mutual contribution which China and the Federation made to the life of each other. That India should at an early date be the venue for a meeting of the Federation was even then the enthusiastic desire, not only of the Indian delegates, but of many of the veterans of the older National Movements. This resulted in the invitation from the Student Christian Association of India, Burma and Ceylon, presented to the Federation in High Leigh, 1924. An eleventh-hour discovery was made that the Student Department of the Y.W.C.A. in India had not officially and formally participated in the invitation, and the men's delegate was compelled to plead that in India what the men decided the women generally submitted to! The women representatives from India were generous enough to offer to consider this philosophy; but it was found necessary to defer the India meeting; and the Indian delegation at Nyborg, 1926, made with success a fresh invitation. December 1928 will, we trust, see the fruition of our hopes, and it may be of help to consider a few aspects of the mutual impact which India and the Federation are destined to make on each other.

From China to India — An Opportunity

In China the meeting faced with courage the International aspect of the Federation and the thorny subjects of inter-racial difficulties and of war. Whatever the result may have been or with what measure of success the different National Movements have tried to realise the implications of the Peking resolutions, we may not yet gauge. Nor should we omit to remember that in matters of this nature, success is more accurately measured by standards of endeavour than of achievement. Everything tends to strengthen the belief that "Peking" gave a new orientation to the thought of many National Movements in reference to these important problems.

The India meeting has an even bigger subject to tackle, but some aspects of the above themes may not be evaded, and a further step forward may be opportune. There is no suggestion that any local or national politics should be discussed. That would be neither feasible nor relevant. Nevertheless, when we meet together, as we believe we do, seeking the guidance of the Spirit to understand the Mind of the Master and the Will of God for us individually and for the Federation, we may not circumscribe either the extent or the direction of the spheres which He may lead us to explore. This is a time of crisis in Indian history, and dark clouds are hanging over the political horizon. India feels the humiliation of being in bondage to another nation, and may be oversensitive to the shame of not being mistress in her own house. This may colour our thoughts, especially at a time when friendly students and leaders from other countries will be our guests in India. As Indians we are convinced that we are struggling for the assertion of our elementary right to be free; but even the best of our British friends often find it difficult to understand us. They plead that the situation is too complex for the exercise of elementary rights. The tragedy is that even some Americans, forgetful of their past history, take a like view. It is not possible in current political issues that all of us should think alike. But we can all think fair. A modern "sympathetic" British missionary said at a meeting recently that as messengers of the Gospel they should take no sides in the political struggle. "Yes," India would reply, "but do not you take the other side either!" We see more and more that on political questions in India, opinion tends to divide on a racial basis. Minds are widely divergent even where the hearts are in unison. Under such circumstances we may be tempted to be

circumspect, or to try to control the activities of the free Spirit of Truth. There will be risks : but risks are opportunities as well, and Faith can change stumbling-blocks into stepping-stones. Should we be led a step further on the International issue, let us go forward with courage, being willing at the same time to exercise patience, where such is the guidance.

The Great Question.

The great question however at the India meeting will be the relation of Christianity to the other religions of the world, and in particular to Hinduism, Islam and Buddhism, two of which are native to India, while the third can not only claim to have become indigenous, but has absorbed from India's religious heritage and is able to present in Sufism a mystic side of Islam which is devoid of any alien garb. When the first Christian Council met at Jerusalem, the conflict was really between " Christianity " as it emerged from Judaism on the one hand, and on the other the religious heritage of the Gentiles. It is also not easy to say in every point which absorbed the other. All we are certain about (and in consequence, all we need to be certain about in any future or present conflict) is that the emergent system continued to have Jesus Christ in its very centre. In the conflict of religions in the Roman Empire, another " religion " emerged triumphant, with our Lord still in the centre ; but the new system had received enrichment from Greek Philosophy, and from the Pagan religions. It is interesting to note here the line of defence which such an orthodox scholar as Bishop Gore of England adopts against those who attack the " mystery " side of the Eucharist as a relic from Pagan religions of a lower order of civilisation. The Bishop " concedes, " pleading that by " conceding " may be understood what is cordially and whole-heartedly given, — he concedes that such may be the immediate ancestry of the doctrine, but claims that this will not make it any the less Divine in origin.

The conflict of religions in India is now taking place, and the issue will surely be to the glory of God, and to the good of His Church. Prophets like Bishop Westcott of Durham foresaw it, but they were in advance of their age. The Federation and Student Christian Movements throughout the world have allowed themselves to be used of God in preparing the field. Denominational barriers have either been broken down or been undermined. Their historical associations are happily meaning-

less in India, and this situation has reacted on the older Christian countries. It is not an exaggeration to say that many of us who are true to our denominational loyalties will gladly see our own communions sink in the pool of conflict so that the new thing that emerges may be the richer for our contribution. Except a corn of wheat die, it abideth alone.

“ Our little systems have their day,
They have their day and cease to be ;
They are but broken lights of Thee,
And Thou, O Lord, art more than they. ”

Up to this point, our courage does not falter, and we are able to go forward. But it would be an illogical position to stop here. The India meeting will face the larger issue and the wider conflict. If we evade this, we might reasonably be accused of want of faith in the Divine origin of the Christian Revelation. But our leaders have planned a courageous programme, and their faith is therefore vindicated. Our Lord is coming to His own in India, but we must be prepared to see something emerge from the conflict, which may not be Lutheranism or Anglicanism, or even perhaps “ Christianity ” exactly as we have known it in our own respective spheres. All we can certainly prophesy is that our Divine Lord will still be the centre of the picture, and that the new Church or the new “ religion ” will be more true and more Catholic than any before, inasmuch as it will have been enriched by India’s noble contribution. For,

“ China and Ind, Hellas or France,
Each hath its own inheritance ;
And each to Truth’s rich market brings
Its bright, Divine imaginings,
In rival tribute to surprise
The World with native merchandise. ”

The Need For Courage and Faith.

To face such an issue in a spirit of such daring and to face it in India, a land which (some urge) has the gigantic capacity to absorb and to mortify every new religion that attempts to master her, may to honest people appear too close to the danger-line. But such fears are groundless, and will not survive the test of history. Absorb India might in a sense, but to mortify will be impossible. The gates of Hell cannot prevail against that which is True, against that which is Divine. These fears have been expressed whenever any departure even in non-essentials was contem-

plated by progressive thought; and in every case the mutual interaction has resulted in the emergence of a fuller measure of truth. Even in our life-time, we have seen theological expressions change and develop. Jesus Christ is the same yesterday, to-day and for ever; but that which has been preached in His name has not always been the same. Cherished theories have been abandoned and the Spirit of Jesus leads us into Truth. The subtle theory of the "development of doctrine," on the basis of tracing everything to a germ in the original deposit, is hard to reconcile with a reverent but scientific search for truth. The Revelation of God in Christ is infinitely richer than a *Statement* of the nature of God and of the eternal verities. God became man that men might become the sons of God, and our Lord's incarnation is continued in the lives of men and women who receive His Divine impact. When St. Paul speaks of "filling up on his part that which is lacking of the afflictions of Christ," he seems to emphasise even is stronger terms man's co-operation in the work of redemption. May we not therefore face the great question of the relation of Christianity to the religious heritage of India, not only with faith, but with the courage that will follow where the Spirit leads?

The Student Movement in India.

For a step forward in this direction, India is the natural venue; even if it were felt that with reference to the first issue raised, the present moment was not auspicious for a further consideration of these two themes, India is still a factor that must gravely count in any issue. The Federation has always been generous in its recognition of this fact, and has often helped India to express herself at Federation world gatherings. The success or failure of the Indian Student Movement will have a corresponding effect on the strength and inspiration of the World Student Christian Federation. We therefore regard the visit of the Federation to India this year not only as an opportunity for the Federation to appropriate of the heritage of India, but in special measure as an opportunity for the Indian Movement to receive strength and momentum from our guests who come from abroad. Our weakness in India is partly due to the fact that the S.C.A. partakes of the nature of an exotic plant, not yet fully acclimatised, and it may therefore be thought that lessons from foreign Movements are not the exact need of the hour. But the Federation is manifold in its character, and our guests will come not only

from Britain and America, but from Europe and China, from Africa and Japan. A closer understanding and co-operation between students of the various countries of the Orient was one of the resolves at Peking. Conditions in China have militated against the early realisation of this desire. Even if the Pan-Pacific Conference needs a fresh postponement, the India meeting should be availed of, for an endeavour in this direction. By pure accident I happen to be writing this article at Dr. Rabin-dranath Tagore's International University at Santiniketan; and it is difficult not to emphasise again that intellectual co-operation between students of differing cultural inheritances is not only an important solvent for our manifold inter-racial and inter-religious problems, and a necessary instrument in this age for the breaking down of the middle wall of partition, and the "narrow domestic wall" (to use our Poet's phrase), but is also an urgent step towards the realisation of the fuller Truth, the understanding of the Mind of the Master, and the discovery of God's will for us and for our generation.

Deutsche Zusammenfassung.

Als der Weltbund 1895 in Schloss Vadstena gegründet wurde, gab man ihm den Titel einer Weltorganisation, da man mit dem Namen seine Grundidee ausdrücken wollte. Im Fortlauf der Jahre kam man der Verwirklichung dieser Idee immer näher und mit der „Peking-Konferenz“ 1922 hat der Weltbund seinen Namen „Christlicher Studenten-Weltbund“ gerechtfertigt, denn alle Rassen und Nationen waren dort vertreten. Anlässlich dieser Konferenz entstand unter den indischen Abgesandten der Wunsch, Indien selber zum Schauplatz einer solchen Weltkonferenz zu machen. Und so kam es, dass die indischen Vertreter in High Leigh 1924 den Weltbund zu einer Konferenz nach Indien baten. Diese Einladung konnte aus verschiedenen äusseren Gründen noch nicht angenommen werden und erst in Nyborg 1926 wurde der definitive Beschluss gefasst, die nächste Konferenz in Indien abzuhalten. Dies wird im Dezember 1928 sein! Wir alle sehen mit Hoffnungen und grossen Erwartungen diesem Ereignis entgegen.

Die brennendsten Fragen der China-Konferenz drehten sich um die internationale Bedeutung des Weltbundes und um die noch viel schwierigeren Probleme der Rasse und des Krieges. Wir glauben behaupten zu können, dass manchen nationalen Bewegungen durch die Konferenz eine neue Einstellung zu diesen Fragen geworden ist. Die Indien-Konferenz soll sich mit noch grösseren Problemen befassen, aber sicher wird auch das eine oder andere Thema der Peking-Konferenz wieder aufgegriffen werden. Ohne Frage soll keine örtliche oder nationale Politik behandelt werden. Doch wenn diese Fragen im Lauf der Diskussionen auftauchen werden, hoffen wir, dass sie uns einen Schritt weiter auf dem Gebiet des Internationalismus führen werden. Lasst uns dann mit Mut vorangehen, aber auch nicht vergessen, Geduld zu üben.

Die grosse Frage bei der indischen Zusammenkunft wird die sein, welche Verbindungen das Christentum zu den anderen Religionen der Welt und im besonderen zum Hinduismus, Islam und Buddhismus hat. Bei der ersten christlichen Konferenz in Jerusalem entstanden widerstrebende Meinungen über das „Juden-Christentum“ einerseits und das „Heiden-Christentum“ andererseits. Man kann nicht klar erkennen, welches von den beiden das andere absorbiert hat, sicher aber haben die Religion der Römer und besonders die Philosophie der Griechen die erste christliche Religion beeinflusst und bereichert und manche noch heute lebendigen Formen können vielleicht bis zu ihrem Ursprung innerhalb dieser beiden Kulturen verfolgt werden. Wie dem auch sei, die Hauptsache für uns ist, welches System auch immer die Oberhand haben mag, dass Jesus Christus der Mittelpunkt ist.

Religionskonflikte sind gerade jetzt in Indien akut und ihr Ende wird sicher zur Herrlichkeit Gottes und zum Wohl seiner Kirche auslaufen. Durch den Weltbund und die christlichen Studentenbewegungen ist das Feld vorbereitet. Konfessionelle Hindernisse sind entweder heruntergerissen oder unterminiert worden. Es ist keine Uebertreibung, wenn wir behaupten, dass manche unter uns, die unserem eigenen Bekenntnis treu sind, sich doch freuen, dass unsere Gemeinden in den Konflikt hineingetrieben wurden. Sie hoffen, dass das Neue, das daraus hervorgehen mag, durch unseren Beitrag reicher werde. „Es sei denn, dass ein Weizenkorn sterbe, auf dass es Frucht bringe!“ Wir hoffen, dass aus diesem Konflikt etwas hervorgehen möge, dass weder lutherisch, noch anglikanisch, noch vielleicht „christlich“ in dem Sinn ist, wie wir es bisher gekannt haben. Die Hauptsache ist, dass unser „Herr“ der Mittelpunkt sei, und dass die neue Religion in dem Mass wahrer und allumfassender werde als bisher zu dem Indien zur Bereicherung beigetragen hat.

Einer solchen Entwicklung entgegen zu sehen, noch dazu in einem Land wie Indien, das jede neue Religion bisher absorbiert oder getötet hat, scheint für manche zu nahe an der Gefahrszone zu liegen. Aber diese Furcht ist grundlos. Immer, wenn ein Fortschritt angebahnt wurde, selbst bei unwesentlichen Dingen, hat man Furcht gezeigt und doch ist das Endresultat meist ein Näherkommen zur Wahrheit gewesen. Jesus Christus ist derselbe gestern, heute und in Ewigkeit, aber was in seinem Namen gelehrt worden ist, ist nicht immer das Gleiche geblieben.

Die Offenbarung Gottes in Christus ist mehr als eine blosser Feststellung der Natur Gottes und der ewigen Wahrheiten. Gott wurde Mensch, damit die Menschen Gottes Kinder würden und die Menschwerdung Gottes ist noch heute wahr in dem Leben von Männern und Frauen, die seinen göttlichen Geist empfangen. Dürfen wir darum nicht getrost der schwierigen Frage der Verbindung des Christentums mit dem religiösen Erbe Indiens entgegentreten, nicht nur voll Glaube sondern auch voll Mut, bereit ihm dorthin zu folgen, wohin sein Geist führt.

Der Erfolg oder Fehlschlag der indischen christlichen Studentenbewegung wird seine Wirkung auf den Weltbund ausüben. Wir glauben deshalb, dass durch den Besuch des Weltbundes nicht nur diesem Bereicherung durch das geistige Erbe Indiens gegeben werden kann, sondern dass andererseits Indien aus dieser Konferenz und durch seine Gäste neue Kräfte wachsen können. Ein grösseres gegenseitiges Verstehen und eine regere Zusammenarbeit zwischen den Studenten der verschiedenen Länder des Orients war eine der Hoffnungen, die Peking gab. Die Verhältnisse

in China haben jedoch eine baldige Verwirklichung dieser Wünsche in die Ferne gerückt. Wir hoffen aber, selbst wenn die Konferenz der Länder um den Stillen Ozean noch einmal aufgeschoben werden müsste, dass durch die Indien-Konferenz ein Schritt vorwärts zur Erfüllung dieser Hoffnungen getan werde. Ich schreibe diesen Artikel zufällig in der Internationalen Universität von Dr. Rabindranath Tagore in Santiniketan. In einem solchen Milieu ist es schwer, nicht Nachdruck darauf zu legen, dass intellektuelle Zusammenarbeit der Studenten der verschiedensten Kulturen nicht nur notwendig ist, um die interkonfessionellen und Rasseprobleme zu lösen, sondern ganz besonders um einen Schritt näher der Verwirklichung der tieferen Wahrheit, dem Verständnis Gottes sowie seiner höheren Absichten mit uns und unserer Generation zu kommen.

Book Reviews

“THE BRITISH CONNECTION WITH INDIA”, by *K. T. Paul*.
With a Foreword by the Earl of Ronaldshay. S. C. M. 5/-1.

Already this book has attracted widespread attention, and we recommend it strongly to the readers of the “Student World” and to all those for whom Indian problems have taken on a new interest on account of the forthcoming visit of the Federation Committee. Nowhere in our knowledge is so much information about modern India to be found combined with so much wisdom. The book is really indispensable to those who want to know how the currents of life in the India of to-day appear to an instructed Christian Indian mind. Not that all Indian Christians would agree in all Mr Paul’s positions; nevertheless, we shall not be far wrong in following him.

The real value, as well as the charm, of the book lies in its intensely personal character. The title is in a sense misleading. Much more is given than a treatment merely of the British connection with India. The book really is the account of how the development of that indefinable yet perfectly recognisable thing called Modern India presented and presents itself (for the process is still going on) to the mind of one who as child and youth and man has been singularly awake to it all. It is, we repeat, a remarkably personal book. We are helped both by narration and by scores of little verbal touches to see the interplay of forces that is making the new India as it developed in the experience of this man in his village, at the college in the city, as he travelled about India for the National Missionary Society, and as in his later responsibilities for the Y.M.C.A. he has enjoyed personal knowledge of many of those who most profoundly affect the course of events. This makes for the rarest kind of treatment. So much of the writing about Indian nationalism has become the victim of phrases and catchwords that the reader need not be cynical or unsympathetic to feel that the whole business is a little unreal. Here, on the other hand, we have reality, and whether we like or dislike the judgments expressed and even though some great topics are very sketchily

treated, we are made to feel all the time that the whole varied record is the work of a single unifying experience.

The book begins with a short chapter outlining the scope and variety of the connection between Britain and India, and making very generous acknowledgment of the service rendered, in such matters as defence and the settlement of land tenure, by Britain to India. Then we pass through, in a series of chapters, the different phases or moments of the National Movement. On the whole, this is the best part of the book, and the exhibition of the Religious, the Social, the Linguistic, the Artistic and the Economic sides of the national awakening is admirably done, with the charm of personal recollection. There is, next, a sketch of the origins of the Political movement and its development up to the outbreak of the War. India's attitude towards and co-operation in the War is fully and (we think) somewhat idealistically given, but the author does not err in linking with it the expectations of greatly enhanced national independence. The Montagu movement is dealt with very ably — British readers to whom Montagu was a not very attractive political figure often fail to realise how deeply he touched the heart of politically-minded India — and then we come to Mr Gandhi. About him all that we need say here is that no one has begun at all to grasp the realities of modern India who has not seen that Gandhi marks an era. Pre- and post - Gandhi may be said just as truly, indeed in much the same sort of way, as "pre- and post -War". In each case a great and subtle psychological change has come about. What Gandhi means, *inter alia*, is a man who was so free alike from fear and from pride that he has permanently made impossible for myriads of his fellow- countrymen the "slave mentality" he deplored. Because of Gandhi, and what he was and did, they can stand on their feet and look other men and nations in the eyes. This is the sort of thing that is felt; one may put it in another way by saying that Indians are entitled to draw all the inferences they like from the fact that Gandhi is perhaps the most widely studied and regarded human being alive to-day. Mr Paul makes an important point which may be given here. He reminds us that India is getting her own international status; that men like Gandhi and Tagore and Bose the scientist are known all over the world, and that to people who think of India in these terms India is not merely a "distant dependency of the British Empire". This comes with force from one so very friendly to Britain as Mr Paul.

There is an interesting chapter on Indian emigration overseas,

in which we are reminded of the very ancient history of the Indian wanderer, especially perhaps the Tamil. "Today" and "To-morrow" are the last two chapters. In some ways they are the least satisfying, for they do not take us very far on those burning questions to which serious men want answers. Yet they indicate the lines along which solutions might be possible, and there are pregnant suggestions, as for instance where the League of Nations provision for dealing with minorities is cited in connection with the vexed problem of the Indian minorities. More will be heard of the League in Asiatic politics, — that, at least, we may safely venture.

Mr Paul has spent his time in trying to answer the question; What does India want? But he ends with another question: What does Britain want? For he sees that there are elements in British life (as in that of any other great trading and imperial nation) which will never accept the kind of attitude towards India which alone is compatible with the self-respect of India. But he himself fundamentally believes that what India must have is in line with what Britain ought to want, and it is plain that to him the connection means much and has within it the potentiality of even better and greater things.

WILLIAM PATON.

THE HEART OF ARYAVARTA, *by Lord Ronaldshay*. Constable, 14/-.

This is a book of very unusual interest, coming as it does from the pen of a British nobleman who presumably belongs to the Conservative Party in British politics. Two things pre-eminently strike the reader. The first is that the author is a whole-hearted lover of culture, and the second is that he has a receptive mind and the sincerity of a real student. The task therefore which he has set himself in the book, viz: "to interpret the spirit of modern India" — difficult as it undoubtedly is — has been creditably accomplished by him so far as it could be done by one who not only belongs to the British ruling class, but himself was a ruler of an advanced Indian province.

Lord Ronaldshay goes to the fundamentals of the problem in trying to understand the mind of a modern young educated Hindu. Quite appropriately he condemns the present educational system in India, which is really unique in its grotesque and unnatural character. "An example at once occurs to one. The

intellectual life of India has always been remarkable for the high place which it has accorded to philosophy ; yet under the existing system, the Indian student who takes philosophy as a subject for his Bachelor Degree leaves the University without so much as hearing any mention of the six systems which have sprung up from Indian soil, or of Badarayana, the compiler of the Vedanta sutras or of giants among the commentators such as Sankara or Ramanuja " (p. 14). Nor is that all : the medium of instruction in the secondary schools and colleges is English ! The consequence is that " the whole system of education is completely divorced from Indian culture and tradition " (p. 13). The excessive use of English was the result of a combination of various causes ; and if the vernaculars of India are really to be encouraged and an impetus to be given to the growth of distinct individuality of Indians, a re-grouping of provinces on a linguistic basis is quite essential. This point does not seem to have struck Lord Ronaldshay, perhaps, because of the fact that he gathers his material for the book entirely from life and events in Bengal. The need of the above reform is pressingly felt in Bombay, where all four vernaculars, Marathi, Gujarathi, Kanerese and Sindhi have a joint sway !

The author next turns to the culture of the Hindu. He traces the development of their revivalist tendencies and assures them that " Englishmen view with sympathy India's attempt to strike root once more in her own intellectual soil. " " Such sympathy would have been deeper and wider spread, " writes the author, " had it not been for the fact that in the sphere of politics, the resurgent spirit of India has at times been perverted along channels which have led to rebellious movements against the existing order. " Certainly Lord Ronaldshay cannot expect the existing order to remain untouched by the Hindu resurgent spirit ; and as regards its " perversion, " the votaries of the existing order are more to blame than the opposing ranks of puritans. If there were plenty of Englishmen of the Ronaldshay type, who have an understanding of the back-ground of the Hindu mind, the trouble would have been very likely smoothed over ; for sincere sympathy always begets response. But the tragedy lies in the absence of such spirit-seekers.

The philosophical portion of Lord Ronaldshay's book is of absorbing interest and on the whole gives a fair perspective of Hindu thought. Some minor omissions however must be noted. " In India there has never been any clearly marked boundary separating philosophy from religion. Both draw their inspiration

from the same source and that source is revelation and not reason." The first half of this observation is characteristically true of India ; but when Lord Ronaldshay says that revelation and not reason is the basis of Indian philosophy, he, though literally correct, is likely to mislead his readers. For he has overlooked an important passage from the Upanishads, which helps us to ascertain what the seers of the Upanishads thought about the problem of revelation. A passage in the *Brihadaranyaka* says " Rigveda, the Yajurveda, the Samveda, and the Athrva-Angiras have all of them been breathed forth by that Primeval Being ; likewise also, have all history, all mythology, all sciences, all Upanishads, all poems, all aphorisms and all the commentaries thereupon, been breathed forth by that great Divinity ". The meaning of this passage is that all great literature may be regarded as having been the product of the Divine inspirational activity — in the minds of those who composed it. When this much is said, the apparent conflict between revelation and reason is to a great extent diminished. The author seems to be under confusion over the meaning of the word *Brahmacharya*, which generally connotes the first of the four stages of a Hindu's life. Philosophy and religion have always gone hand in hand in India ; but at the present time, there prevail religious superstition and a philosophy of false values. Religion is to-day unhappily divorced from true Vedanta philosophy which has been also largely misunderstood. Brave attempts to get at the true philosophy of the Hindus, amidst the prevailing chaos of superstitions, have to be made and the lead is already given by Tilak's commentary on the Bhagwadgita, to which Lord Ronaldshay refers. The future of Hindu society, which is already in the making, is indeed a very interesting subject for speculation, for in the fight for Hindu revival, account has to be taken of certain foreign influences which perhaps have now come to stay in India, and which will in all probability be absorbed by the Hindus, whose genius in this direction is amply proved by the history of Indian civilisation.

M.S. MODAK.

AN INDIAN APPROACH TO INDIA. *Chapters by a group of Nationals interpreting the Christian Movement, assembled and edited by Milton Stauffer. Published for the Student Volunteer Movement for Foreign Missions by the Missionary Education Movement, New York. 75 c. or 3/-.*

This book is one of a series bearing the general title "Christian Voices Around the World". The Student Volunteer Movement of North America, in preparation for its Quadrennial Conference recently concluded at Detroit, produced this series with the object of securing and laying before its membership reliable statements about the work and prospects of the Christian Movement in Asia and Africa. There are companion volumes dealing with the Near East, China, Japan, Africa and Latin America. The contributors to the present volume are all Indians, all Christians, and represent among themselves Western, Northern and Southern Indian and Ceylon, as well as some half dozen of the leading branches of the Christian Church in India. We very heartily recommend the book for careful study. Every book of this kind contains a certain amount of repetition, and the subjects given to the several writers are in certain cases so closely akin that a measure of repetition was quite inevitable. The experience of the writers varies, and one or two of them are responsible for an occasional over-emphasis on matters of local import which their more experienced colleagues escape. These however are very small blemishes, and nowhere does there exist a single volume conveying so well what may be called the Indian Christian point of view on Christian work in India.

The first paper is by Mr. Manilal C. Parekh, the joint author with Mr. Gray of a biography of Gandhi. Mr. Parekh deals with "Our Cultural Heritage." All Mr. Parekh's writing is marked by a clearly defined experience and attitude. He comes himself from the Jain religion *via* the Brahmo-Somaj and in this essay he gives a large amount of space to the Jain and Buddhist contribution to Indian culture. He completely omits from reckoning the Moslem contribution, and it is a serious blemish in the point of view of the school which he represents that they think exclusively of Hindu India. Mr. Parekh makes a great deal of the Vedic religion, and one would hardly gather from his essay that temple worship, which is non-Vedic, is virtually universal among Hindus. Mr. Parekh's article, nevertheless, in spite of its want of balance, succeeds in conveying very clearly an impression of the spirit and ethos of the older Indian civilisation.

Dr. J.J. Cornelius, formerly of Lucknow University, now resident in America, deals with "Nationalism in India's Life". This is the most political of the essays, and in view of the bitterness and occasional unfairness of the writing, readers would be well advised to turn for evidence on this subject to Mr. K.T. Paul's

"The British Connection with India," where they will find the political problems of modern India treated with more knowledge and much deeper insight than Dr. Cornelius shows. This is the only essay in the book which suggests propaganda rather than serious study. For instance, the veiled suggestion that the British Government foments Hindu-Moslem disunion should not have been made in a book of this kind.

Mr. Chenchiah on "Indian Religions" has provided a really first-class paper, and one which deserves to be widely read. He has both wide knowledge and a genuinely philosophic intelligence. The result is that he has been able to show the inter-relation of Hinduism and Islam, and Hinduism and Christianity in the evolution of the Indian religious consciousness, and throughout the whole of his essay has an abundance of pregnant and often brilliant remarks on different aspects of Indian religious life. The book is well worth publishing if only for this admirable contribution.

Hardly less excellent is Mr. C.E. Abraham's paper on the "Contribution of the Western Church", which is well informed, fair in judgment and thoroughly Christian in temper.

Mr. Thakar Dass on "The Status of Christianity in India" hardly shows the insight which the subject demands, and we notice in his essay, as in one or two others, a somewhat grudging attitude towards the so-called "mass movements" on the ground that they lower the standard of the Indian Church as a whole. This is a natural attitude, but it cannot be said to rise to the height of the national need.

Mr. K.T. Paul's paper on "Christianity and Nationhood" has all the admirable qualities which readers would expect from it. Along with Mr. Chenchiah's it is the most likely of the whole series to be remembered. Mr. Paul reminds his readers that the foreign element in Indian Christianity is not only, nor indeed mainly, British, and he is able to rise above the limitations which prevent men from seeing the great potential enrichment which its international connections bring to Indian Christianity. On another point Mr. Paul is most excellent, namely, "mass movements". It is somewhat of a defect in this book that most of the writers seem to have little knowledge or appreciation of the remarkable Christward movement among the outcastes. Mr. Paul is not blind to the dangers of this movement, and the defects in some of its developments, but he is at the same time full of appreciation, not only of its social, but also of its religious value. This section of his essay is not the least valuable.

The next two essays, by Mr. Kuruvilla on "Problems of the Indian Church," and by, Mr. P.O. Philip on "Co-operation from the West", are thoroughly well informed and competent accounts, first of the main elements in the life and the problems to be faced by the Indian Church, and secondly of the nature of the co-operation on the part of the Western Christians which the Indian Church desires. Many will look to this latter essay for guidance on a matter of crucial importance, and they will find in Mr. Philip a sober and well-informed guide.

The final paper by Mr. Cumaraswamy is entitled "Youth's Challenge to Youth", and is an admirable piece of work. The writer speaks as chairman of the Indian Student Christian Movement, and his essay is really a summing up of the book, and a positive statement of the challenge of young Christian India to young Christian Europe and America.

We repeat, this book deserves to be widely read. It will not be easy to find anywhere else so interesting and valuable a series of statements by Indian Christian minds on the Indian heritage and on the work of Christianity in India to-day.

WILLIAM PATON.

MOTHER INDIA, by Katherine Mayo : London, Jonathan Cape, 30 Bedford Square, pp. 391. Price 7/6d.

FATHER INDIA A reply to "Mother India", by C. S. Ranga Iyer, London, Selwyn and Blount Ltd., 6 Duke Street, Adelphi, W. C. 2. pp. 207. Price 6/-

MISS MAYO'S "MOTHER INDIA": A REJOINDER, by K. Natarajan, Madras, G. A. Natesan & Co. pp. 109. Price 12 annas.

Miss Mayo in her book sarcastically called "Mother India" frames a terrible indictment of the whole social fabric of India generally and of Hinduism in particular. The book is in fact a fearless attempt at exposing and holding up to ridicule the darker side of Indian life. To name it "Mother India" and to assert with subtle ingenuity both directly and by implication that the evils depicted in it are characteristic of the whole country is an ungenerous (almost unscrupulous) misrepresentation of facts. To that extent "Mother India" must be regarded as untruthful, as it gives to a part of the picture the appearance of

the whole. It is, however, idle to deny that "Mother India" rests upon a solid foundation of fact (startling even to many Indians themselves) so far as its denunciation of social evils in India is concerned. I venture to think that the publication of the book has come as a blessing in disguise as it is sure ultimately to lead to an accelerated pace of social reform in India. I do not share the view which has so freely been expressed that the writing of the book was engineered by interested parties in England to discredit India with a view to finding a pretext for withholding self-government from her.

Miss Mayo's main thesis amounts to an assertion that sexual exhaustion is the principal cause of Indian degeneracy. To quote her own words (p. 29): "The whole pyramid of the Indian's woes, material and spiritual — poverty, sickness, ignorance, political minority, melancholy, ineffectiveness, not forgetting that subconscious conviction of inferiority that he forever bares and advertises by his gnawing and imaginative alertness for social affronts — rests upon a rock bottom physical base. This base is simply his manner of getting into the world and his sex life thence-forward." Paraphrased, the author's contention is that the institution of child marriages which unfortunately even to-day is so marked a feature of Hindu society in most parts of India, leads to the utter degradation of the women, and to sexual indulgence on the part of the men. Such a thesis is very difficult indeed, if not impossible to substantiate by figures, but neither is it possible to get over the ugly facts of the situation by simply denying their existence. The danger does exist, and Miss Mayo shows up in the most striking way what a ghastly thing the institution of child marriages is and how real is the danger of its abuse in a vast backward country like India, in spite of the existence of certain safeguards imposed by custom which operate to postpone co-habitation in many cases.

Among the other more important subjects dealt with in the book, attention should be drawn to Miss Mayo's discussion of the twin problems of sanitation and disease in India. Owing largely to the poverty of the masses of the people and their illiteracy, progress in sanitary reform, though substantial, has been lamentably slow, with the result that India has become an immense reservoir of disease constituting, in Miss Mayo's language, a "menace" to the rest of the world. The author also examines the whole position of the fifty millions odd (a sixth of the total population) depressed classes — "the untouchables" — a section of the community until recently completely disowned

by Hinduism. Miss Mayo pays a fine and richly deserved tribute to the work of the foreign missionary societies which have been endeavouring for over a century to secure their uplift through education and other means. Apart from humanitarian considerations, the economic importance of the depressed classes to the country can be realised only when it is known that they are in fact the agricultural labourers of the country. But of them may it be truly said even to-day that they are not too low to grow the corn, but too low only to eat the bread. Miss Mayo's account of the Prince of Wales meeting them seems fictitious, but her discussion of the big question of the place assigned to the depressed classes in the Indian social system is undoubtedly accurate in substance.

The other matters touched upon in "Mother India" include a brilliant discussion of the economic and humanitarian aspects of the tremendous problem created by the preservation in India owing to religious and sentimental considerations of millions of unfit surplus cattle. Miss Mayo rightly observes that there is far less innate humanity to dumb creation in "spiritualistic" India than there is in the "materialistic" meat-eating West. Incidentally, such evils as the "purdha" system (under which over forty million women in India pass their life in more or less strict seclusion), the low percentage of literacy in the country due in part at least to the lack of women teachers, and the custom of dedicating minor girls as temple dancers which prevails in some parts of India, are the subject of penetrating though contemptuous criticism. The book also contains an elementary account of the mechanism of government in India for the benefit of Miss Mayo's countrymen whose knowledge of India, the good lady informs us, is limited to the fact that "Mr Gandhi lives there; also tigers."

Certain criticisms of "Mother India," in addition to the obvious one of one-sidedness which has already been noticed, deserve consideration. It has been urged, and rightly, that Miss Mayo omits to give credit to the efforts that are already being made for remedying the evils mentioned by her. I do not think, however, that this is a very serious criticism, as no patriotic Indian could honestly say that indigenous effort in the direction of reform is at all adequate to the magnitude of the problem. A second and far more important criticism is that the author has completely failed to assess the significance of the policy of "neutrality" in socio-religious matters followed by the Government in British India as a partial explanation of the

relatively backward state of social legislation in the country. Whatever may have been the justification of this policy of non-intervention in the sixties of last century when the British Crown assumed direct responsibility for the governance of India, such a policy has absolutely no justification under modern conditions and should have been abandoned at least twenty years ago. No Government as the custodian of the national welfare can maintain an attitude of *non possumus* to questions of social reform without abdicating essential functions. The Pax Britannica has undoubtedly been a blessing, but "Mother India" shows that in the matter of social reform it has not been an unmixed one; in this respect at least Miss Mayo has strengthened the hands of the Indian nationalist in his demand for Swaraj.

Two formal "replies" have been written to "Mother India." Mr Ranga Iyer has succeeded in showing that up to a point it is possible, if attention be exclusively concentrated on hospital cases and the proceedings of criminal courts, to paint a fairly lurid picture of Mother America, while Mr. Natarajan has corrected Miss Mayo on one or two important points and a large number of minor ones. The latter, for example, demonstrates conclusively that Miss Mayo has done very much less than justice to Rabindranath Tagore by misquoting him on the question of child marriages, and also how entirely untrustworthy is the Abbé Dubois (who wrote a century ago) as an authority on Hindu manners and customs. These corrections had to be made and to that extent the replies have been worth while. But considered as answers to the main charges levelled by Miss Mayo against Indian society, both replies must be pronounced disappointing in so far as they admit in substance the truth of the charges, while correcting Miss Mayo on details. The explanation is simple. It is that both Mr. Ranga Iyer and Mr. Natarajan being ardent reformers themselves, find themselves acknowledging and condemning the very evils which Miss Mayo describes with such vigour. Indeed Mr. Gandhi himself, reviewing, "Mother India," after rightly calling the book a drain inspector's report, concludes by admitting that we often learn more from our critics than from our patrons, that the agitation against the book is in danger of being overdone, and that it could be used with some profit by a cautious social reformer in India. This was only to be expected from a person of Mr. Gandhi's intellectual honesty and passion for the eradication of social evils. The truth of the matter is that there is in reality only one adequate reply possible to "Mother India" and that reply is

drastic reform, to the hastening of which Miss Mayo has made a powerful contribution.

K. KURIYAN.

THE STORY OF MY EXPERIMENTS WITH TRUTH, *by M. K. Gandhi.*
(Navajian Press. Rs 5/8d.)

The present work is Vol. I of Gandhi's Autobiography, and those who read it will be anxious to read Vol. II., as the work is that of an extraordinary man, and it has a quality all its own. The ordinary reader will marvel at the author's simplicity, which is at times childlike; at the evident sincerity and frankness with which Gandhi faces the facts of his own life and the changing phases of circumstance with the desire to learn from them. At times he will appear Quixotic; at others heroic. To the student of human nature, and especially to the psychologist, this volume is of the utmost value, since it reveals far more than Gandhi ever dreams he is saying. A strange selfconsciousness makes him afraid to speak before audiences; but this frightened child, who feels and fears physical pain acutely, manifests the courage which faces death without flinching. As we read his story of his own life and his interesting reflections, we can understand why he is such a power in India, and such an enigma to many western minds.

This book ought to be read by Englishmen, for it is good for us to see ourselves as others see us. We shall not be able to avoid the conviction that amidst much that is good, there is much that is oppressive in our rule, and what is more important, we shall see the necessity for respecting the man in men.

Christian teachers and missionaries, if they read with open minds, may be able to understand why Christianity as it has been represented to Gandhi could not bring self-evident conviction. It is to be hoped that it may lead to a deeper and truer understanding of the religion of Jesus some of those who hold, as Gandhi holds, that religion and morality cannot be sundered.

W. F. HALLIDAY.

AN INDIA DAY, by *Edward Thompson*. Knopf. 7/6d.

Gerald Gould writing about "An Indian Day" says :

"What I am sure of is that Mr Thompson writes out of that knowledge which can come only by a really unselfish and unprejudiced desire to understand." The underlying theme of the story is the relations between Indians and English in the recent years of tension. It is a relief to get away from generalisations and large movements and the artificial atmosphere of city life in India to a few individuals "up country" in Bengal who are vividly real, thanks to Mr. Thompson's masterly character drawing. The conversation in the train at the beginning, the tennis parties, the famine scenes, the Sadhu under the tree, are all so true to life that they bring out clearly the views expressed by the different characters. There are some very shrewd remarks about missions and missionaries, about students and college life, about "sheltered young women," about the intoxication of intense national feeling, about the clash of humour between races, and about many other burning questions on which we are always wanting light. The description of the country, especially the early morning in the jungle, and the coming of the cold weather, is so true to detail that it adds much to the reality of the story. For the book is a story, not a vehicle for ideas. The people in it live and work and struggle with great forces around them that they cannot control, and strive after their ideals each in their own way. And after reading the book the truth of the judge's remark is clearer : "I suppose three hundred years together does make two nations something like a family. And a family often behaves very badly in the home." Nothing is settled — either in the book or in one's opinion. But light is let in on perplexing questions, and that is the beginning of understanding.

MARGARET READ.

FLOWERS AND ELEPHANTS, by *Constance Sitwell*, with a foreword by *E. M. Forster*. London. Jonathan Cape. 5/.—

This little book of 157 pages is more than a "portfolio of travelsketches" or a "Love story." India has been over-written by transients, mostly of the English governing classes, whose

relations and friends, whether in the civil or military services, gave them at least the opportunity of a cold weather visit to that country. Such have seen India through spectacles tinged with Anglo-Indian or Empire politics. Then there is Mr. Aldous Huxley in "Jesting Pilate". To him India, especially modern India, is chaos. Mrs. Sitwell is different. It is true she writes of a brother in the Indian army. She too may be just a tourist; but the difference is within her. To her there is no such thing as chaos. She realises (as many of her own race do) the order, the unity if you like, of her England, its people, its life, even its landscape, life in nature, which to her seeing mind are but the emblems of infinite perfection. But unlike so many of her fellow travellers she has glimpses of this same divine unity as she passes through India. She sees not merely vignettes, but these are transmuted into expressions of that divine perfection which exists in the mind of God. Thus : (p.90).

"At last we drew into our station. Crowds of people thronged it inside and out. They were sitting everywhere, on the hard ground, in clusters and circles, under the bright moonlight, their bundles and brass cooking pots beside them. A little apart Jack and I gazed silently at the scene. The shadows of the roof fell sharply on the white bareness of the earth; there was a dense blackness in the shade of the mud walls; beyond there stretched a cactus hedge; polished it shone like blades of steel in that blue-white brightness. We seemed to be standing in a great silence — a silence so great that the babbling chatter of the people scarcely disturbed it. All sound and all colour were quieted and chastened by the moonlight. While I was looking I had an experience which I had had once or twice before in my life. That which seemed at one moment a chaos, a shifting kaleidoscope with no design, fell suddenly into perfect order, all its bits slipping into place. A new world opened out, a vast calm settled down on all the little scene, on us, on life. "It is all one", I said to myself. "The plan — how clear! And how deep the unity!" I turned, full of peace, to Jack and told him what I felt. "Don't you, too, ever feel it?" I asked. He shook his head. "I see no order. I feel no plan," he said in his hard voice. "There's no sort of certitude in anything for me".

S. K. DATTA.

List of books

Suggested for members of the W.S.C.F. general committee in India, 1928.

A. Book specially commended for perusal before the Committee:

- The Making of Modern India*, by N. Macnicol, Oxf. Univ. Press, 1924, 7s. 6d.
The Indian Outlook, by W.E.S. Holland, Edin. House Press, 1926, 2s.
India in Conflict, by P.N.F. Young, S.P.C.K. 1920, 3s. 6d.
The British Connection with India, by K.T. Paul, S.C.M. 1927, 5s. (Indian Edn. Rs. 2.-).
A Primer of Hinduism, by J.N. Farquhar, Oxf. Univ. Press, 1912, 3s. 6d.
Modern Religious Movements in India, ditto, Macmillan, 1919 (Indian Edn. Rs. 7-).
The Hindu View of Life, by S. Radhakrishnan, Allen & Unwin, 1927, 5s-.
The Christ of the Indian Road, by E. Stanley Jones, Hodder & Stoughton, 3s. 6d. 1927.
Mahatma Gandhi, by Gray & Parekh, S.C.M. 3s. 6d. 1925.
The Story of my Experiments with Truth, by Mahatma Gandhi, Part I, Rs. 5/8/-, 1927.
Nationalism, by Rabindra Nath Tagore, Macmillan, 1921, 6s.
The Song Celestial (Bhagavad-Gita), by Sir E. Arnold, King & Hall. 2s. 6d.
The Mahabharata & Ramayana (Selections), by R.C. Dutt, Everyman's Library, 1910, 2s.
Atonement (A Drama), by E. Thompson, E. Benn, 1925, 3s. 6d.

B. Books for further study [on special aspects of Indian life :

I. INDIA (GENERAL).

- The Heart of Aryavarta*, by Lord Ronaldshay, Constable, 1924, 14s.

- India, Old and New*, by Sir V. Chirol, Macmillan, 10s.
Peoples and Problems of India, by Sir T.W. Holderness, Home Univ. Library, 1912, 2s.
The Women of Bengal, by Mrs. Urquhart, S.C.M., 1926, 5s.

2. INDIAN HISTORY & POLITICS.

- The Oxford History of India*, by Vincent A. Smith, Oxf. Univ. Press, 1923, 14s.
A Short History of India, by E.B. Havell, Macmillan, 1924, 3s. 6d.
The Indian Constitution & its actual working, by D.N. Banerji, Longmans, 1926, 10s.
Indian Nationalism, by Edwyn Bevan, Oxf. Univ. Press, 1913, 3s.
A Nation in Making, by Surendra Nath Banerjee, Oxf. Univ. Press, 1920, 10s. 6d.

3. EDUCATION.

- The Education of India*, by A. Mayhew, Faber & Gwyer, 1926, 10s. 6d.
Village Schools in India, by Mason Olcott, Oxf. Univ. Press, 1926, 3s. 6d.
Village Education in India, by A. Fraser Oxf. Univ. Press, 1921, 2s. 6d.

4. INDIAN RELIGIONS. (A list of books on this subject has already been circulated in connection with the Questionnaire on Christianity & Other Religions; a few additional books are herewith suggested :)

- Indian Theism*, by N. Macnicol, Oxf. Univ. Press, 1915, 7s. 6d.
The Village Gods of South India, by Bishop Whitehead, Oxf. Univ. Press, 1921, 6s.
The Story of Buddhism, by K.J. Saunders, Oxf. Univ. Press, 1916, 4s.
Islam in India, by J. Sharif (Transl. G. Herklots), Oxf. Univ. Press, 1921, 17s.
An Uphill Road in India, by M. Christlieb, G. Allen & Unwin, 1927, 6s.

5. INDIAN BIOGRAPHY.

- Rabindra Nath Tagore*, by E.J. Thompson, Oxf. Univ. Press, 1921, 2s. 6d.
M. G. Ranade, by J. Kellock, S.C.M. 1926, 3s. 6d.
The Sadhu (Sundar Singh), by B.H. Streeter & A.J. Appasamy, Macmillan, 1921, 2s.
The Autobiography of Maharshi Debendra Nath Tagore, by B.H. Streeter & A.J. Appasamy, Macmillan, 1914, 7s. 6d.
Henry Martyn, by Miss Padwick, S.C.M., 1922, 5s.
Alexander Duff, by W. Paton, S.C.M., 1923, 5s.

6. INDIAN LITERATURE. (English Translations).

- Hymns of the Rig-Veda*, by A.A. Macdonnell, Oxf. Univ. Press, 1921, 2s. 6d.
Poems by Indian Women, by Mrs. Macnicol, Oxf. Univ. Press, 1923, 2s. 6d.
Psalms of Mahratta Saints, by N. Macnicol, Oxf. Univ. Press, 1919, 2s. 6d.
Psalms of Tamil Saivite Saints, by F. Kingsbury & G. Phillips, Oxf. Univ. Press, 1921, 2s. 6d.
100 Poems from Kabir, by Rabindra Nath Tagore, Macmillan, 5s.

7. INDIAN ART.

- Indian Painting*, by Percy Brown, Oxf. Univ. Press, 2s. 6d., 1917.
Indian Music, by H.A. Popley, Oxf. Univ. Press, 2s. 6d., 1921.

8. FICTION ABOUT INDIA.

- Abdication*, by E. Chandler, Constable, 1923, 7s. 6d.
Passage to India, by E. Foster, Arnold, 1924, 5s.
An Indian Day, by E. Thompson, Knopf, 1927, 7s. 6d.
Murugan the Tiller, by K.S. Venkataramani, Madras, 1927, Rs. 2/8.

Notes on Contributors

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Mrs Margaret COUSINS, B. Mus. is Hon. Sec. of the Women's Indian Association, a prominent member of the Theosophical Society at Madras, and a leading worker in social and educational reform in the Indian Women's Movement.

Mr. A.M.K. CUMARASWAMY, B. Sc. is Chairman of the S.C.A. of India, Burma and Ceylon; he was delegate to the High Leigh Committee of the W.S.C.F. in 1924, and is now Secretary to the Diocese of Colombo.

Miss L. DEVASAHAYAM, B.A. is a lecturer at St. Christopher's Training College, Madras, and a member of the Madras Women Student Movement Committee. She has a direct knowledge of women student life in South India and writes with this background in mind.

The Rev. E.C. DEWICK M.A. is National Literature Secretary, Y.M.C.A., of India, Burma and Ceylon. He was formerly Ceylon Secretary of the S.C.A. of India, Burma and Ceylon, 1923-1925.

Mr. D.B. Ellepola, B.A. is a Government Forest Officer, Kandy, Ceylon. His article is a very interesting self-revelation of the position which is held by a large number of students who have come under the influence of Christian Colleges in India.

Mr. H.L. HENRIOD, B.D., is General Secretary, of the World's Student Christian Federation.

The Rev. N. MACNICOL, D. Litt. is a Missionary of the United Free Church of Scotland, He is General Secretary of the National Christian Council of India, Burma, and Ceylon ; author of " Indian Theism ", Psalms of Maharatti Saints, " The making of modern India " etc., and one of the outstanding leaders and scholars among Missionaries in India to-day.

Mr. R.F. MACCUNE, B.A. has been Travelling Secretary of the Student Christian Movement of India since 1925 ; he is a graduate of the Punjab University ; and was one of the Indian delegates to the General Committee of the W.S.C.F. at Nyborg in Denmark in 1926.

Mr. Mason OLCOTT, Ph. D. is a Missionary of the Arcot Mission, South India ; he was Secretary of the Fraser Commission on Village Education in 1920, and published the " Village Schools in India ", 1926.

Mr. K.T. PAUL, O.B.E., B.A. is National General Secretary of the Y.M.C.A. and Vice-Chairman W.S.C.F., He is delegate from India to the Jerusalem Missionary Conference and author of " The British connection with India. "

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Mr. A.J. APPASAMY, M.A. D. Ph, is the Editor of the Christian Literature Society for India ; author of " The Sadhu " (in conjunction with Canon Streeter) and of " Christianity as Bhakti Marga ". He has studied in American, English and Continental Universities ; and is the leader in the Movement for an Indian interpretation of Christianity.